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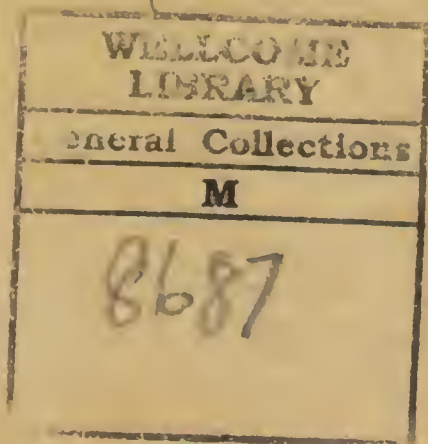


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As a token of respect and
admiration for his exalted
character and high sense of
justice, the book is
presented to Mr. F. B.
Bradley-Smith, J.C.S. by
the author, Dr S. C. Ghose.

Bharani pers.
Calcutta
9th Nov. 1917.



LIFE
OF
DR. MAHENDRA LAL SIRCAR

BY
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AND ITS PREVENTION AND HOMEO. TREATMENT," "CHOLERA
AND ITS PREVENTION AND HOMEOPATHIC THERAPEUTICS,"
"DIABETES AND ITS HOMEOPATHIC TREATMENT" AND
OF A HOMEOPATHIC CHARACTERISTIC MATERIA
MEDICA, IN BENGALI; EDITOR OF THE INDIAN
HOMEOPATHIC REPORTER.

PUBLISHED BY
JNANENDRA NATH BOSE,
The Oriental Publishing Home,
11 ISSURTHAKUR LANE,
CALCUTTA.
1909.

PRINTED BY

J. N. BOSE,

Wilkins Press, College Square, Calcutta.

PREFACE.

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I am well aware that to try to write Dr. Sircar's life—a life long in years, rich in varied and many-sided activities, is not an easy task. He lived so long and lived so manfully and nobly and was so warmly cherished in the affection of numerous readers, that it still seems too soon to venture on a critical estimate of his labours and works in the world. Yet to put off the task to some indefinite time has many shortcomings too. Interest becomes less strong, truth grows harder to find out, memories turn pale and colour fades. The laurels of Dr. Sircar are yet unwithered and his memory is still green in the hearts of a grateful people. His career was not watched in the dim twilight of antiquity nor surrounded by a softening glamour of distance. He lived, moved and had his being in the broad daylight of our own generation.

His life was replete with such wholesome and imitable lessons that I can not resist the temptation of writing his biography. I have been actuated purely by a sense of duty to venture this arduous task. I know not how far I have succeeded in portraying his life and character as a whole.

Dr. Sircar was one of the strongest forces of Society. For the sake of truth he could bear any amount of hardship. For the sake of truth he became a

follower of Hahnemann and betook himself to homeopathy with zeal and earnestness. With what cheery patience he gave up his lucrative practice and bore the brunt of the attacks of his well-meaning but narrow-minded allopathic contemporaries ; with what heroic courage he went on his way serenely undisturbed by their prognostications as to his ultimate fate, is already well-known to our readers.

In the long career of a homeopathic physician he had no equal and his love and loyalty to the cause never swerved. His mind was most active and full of projects for the advancement of Homeopathy and the betterment of the Indian Association for the Cultivation of Science founded by him.

It has not been with him that he rose one morning and found himself famous. His reputation had been built up stone upon stone, step by step, slow but sure, till he found himself at the top of his profession with an unchallenged supremacy. Dr. Sircar was the architect of his own fortune, the mason of his own fame.

The absence of such a man with such an extensive sphere of activity, the withdrawal of such a mighty force from the structure of Society naturally causes world-wide grief that no time can remove.

Seldom, indeed, had it been the lot of any illustrious dead in this country to leave behind him the bright example of the good and great, the noble qualities of head and heart, and the unparalleled illustration of sense of duty as has been done by the subject of this biography.

His career justly excites emulation in the minds of all. I trust the lessons of his life should be cherished at heart by those whom God has placed in a similar position. I have tried to shew in this biography how Dr. Sircar gained his position and what really made him the man he was.

Let us profit by his noble example and push on in the stream of life and duty and the country should have a distinct gain. Let us be inspired with the belief that our mortal existence is a great and noble calling ; not a mean and petty thing but an elevated and lofty destiny.

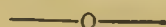
A short biography of Dr. Sircar was originally written for and published in the Hindusthan Review of April, 1904. The paper has since been re-cast and considerably expanded which I now present to my readers.

I hope they will peruse the book with indulgent eyes.

BHOWANIPORE, }
Calcutta. }

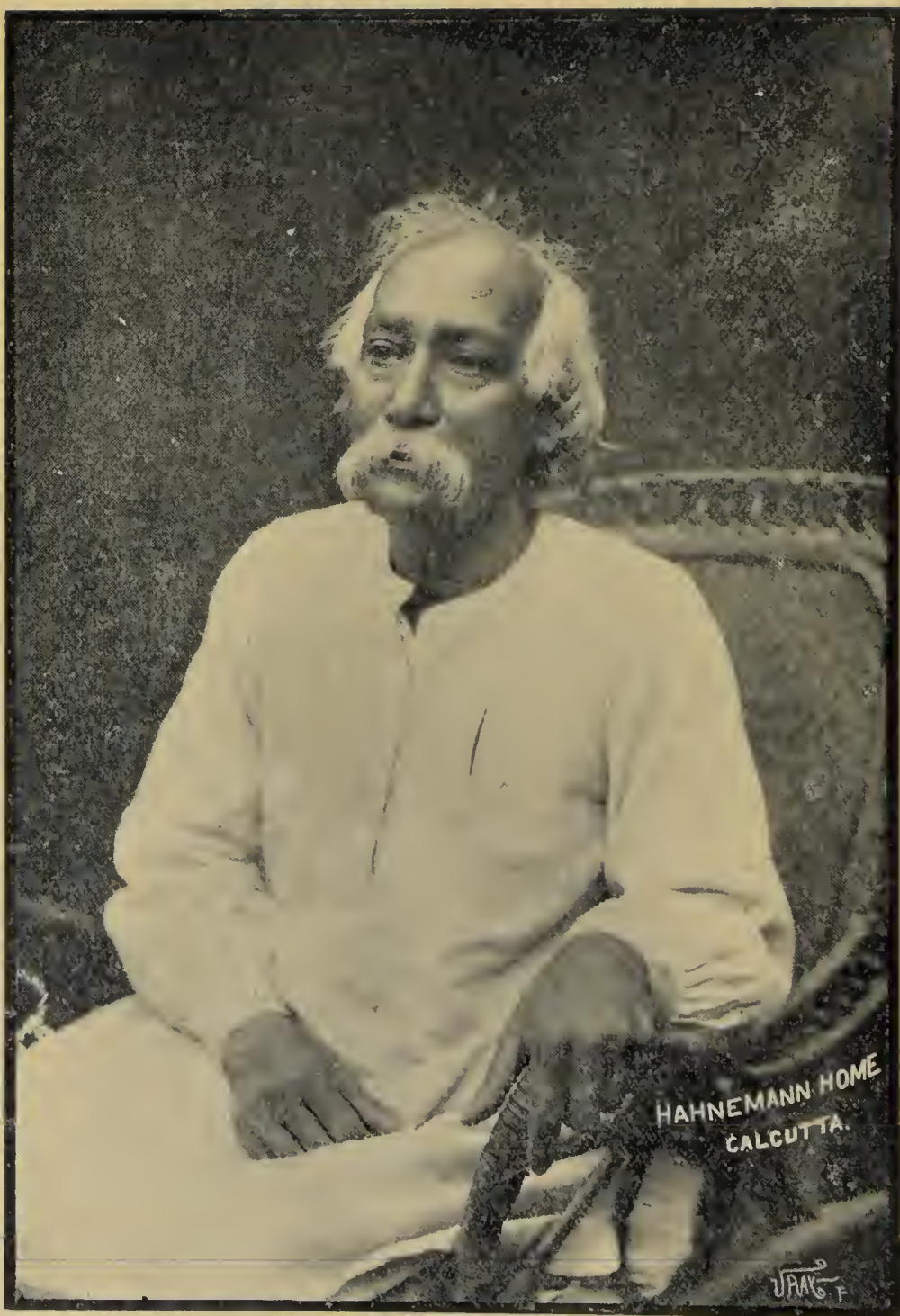
SARAT CH. GHOSE.

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DR. MAHENDRA LAL SIRCAR.

LIFE OF

DR. MAHENDRA LAL SIRCAR

Dr. Mahendra Lal Sircar is no more in the land of the living. The death of this great man has cast universal gloom over the whole of India. The melancholy event took place at his residence at Sankaritollah early in the morning of Tuesday, the 23rd February, 1904.

The news of his death fell upon our head as a thunder-bolt. In the death of Dr. Sircar, the homeopathic profession in India lost the first and the best known homeopath, and India one of its most brilliant ornaments. His death has unfortunately created a void in the field of homeopathy in India and we do not find any worthy upon whose shoulders the mantles of Elijah may truly descend. For over thirty years his elevating presence was prominently marked in the medical, civic, scientific and literary life of Bengal, and the name and fame of Dr. Sircar was familiar to thousands to whom he was known as the great leader and champion of Hahnemann's Homeopathy. His whole life was consecrated to the promulgation and progress of homeopathy. Wherever the battle was raging fiercely he was found conspicuously on the firing line, and he waged the contest with such marvellous energy and logical precision that he often came out victorious in the long run.

His birth and early education

I feel that it is my duty to make an attempt to publish the life and character of Dr. Mahendra Lal Sircar to whom

I am greatly indebted for my present medical views and whom I regard with great veneration. I have learned much from Dr. Sircar, the contemplation of his noble and beautiful life has often given me strength in the midst of trials and temptations, and his sound instruction has given me great help. Men always desire that those whom they love and revere should be widely known, and for me therefore it is natural to wish to write of one of the greatest of my countrymen.

Dr. Mahendra Lal Sircar was born on the 2nd November, 1833, in Paikpara, a village 18 miles west of Howrah. When he was five years old his mother brought him to the house of his maternal uncles, Babus Isvar Chandra Ghose and Mahesh Chandra Ghose in Nebutalla, Calcutta. A few days after his arrival at Calcutta, the death of his father took place at Paikpara at the early age of 32 years. Dr. Sircar had to be taken back to Paikpara when the *Sradh* ceremony of his father took place. After a short stay there, the fatherless boy and his brother were brought back by their mother to their maternal uncles' house, where they remained for good. His mother survived her husband for about 4 years, and fell a victim to cholera after she completed the thirty-second year of her age. In our society women generally become pregnant at a very early age, but it is remarkable that the mother gave birth to her first-born son Mahendra Lal when she was 24 years of age—an age which is rather unusual for a Hindu female to give birth to her first issue. Dr. Mahendra Lal Sircar received the rudiments of his vernacular education in a neighbouring *pathshala* under a *gurumahasaya* and was afterwards taught the first lessons of the English alphabet by the late Babu Thakur Das Dey, who was greatly respected by him and to whom he

remained attached to the last moments of his earthly existence.

Through the exertion of Babu Thakur Das Dey and his youngest uncle, Babu Mahesh Chandra Ghose, he was admitted in David Hare's School, in which the students got free education. About a year and a half after Sircar's admission, David Hare died in June, 1842. As he fell ill after Hare's demise, he was compelled to absent himself from the school for a long time and so his name was struck off the roll. He was re-admitted and this re-admission was due to the kindness of the late Babu Umacharan Mitter, who was the then Head Master of the School and who was held in the greatest reverence and gratitude by Sircar till his death.

Mahendra Lal Sircar prosecuted his studies in this School till 1849, when he was fortunate enough to secure a junior scholarship and was promoted to the Hindu College. He read in this College till the beginning of 1854, when he became a favourite pupil and won the good graces of Mr. Sutcliffe, Principal and Professor of Mathematics and of Mr. Jones, Professor of Literature and Philosophy. He could have remained a year or two longer in the College which then became the Presidency College. But his ardour for science was so great and he was so eager to be conversant with the principles of Science that he could not resist the temptation of leaving the Presidency College and of getting admission into the Medical College. Mr. Sutcliffe urged him to stay at least another year ; but he thought this would be of no practical good and begged of Mr. Jones to pacify Mr. Sutcliffe, who had been greatly displeased with him on account of his obstinacy. However, he eventually got the requisite permission to join the Medical College.

His admission into the Medical College

After entering the Medical College he was tied in the bond of matrimony in the year 1855. His only son Amrita Lal was born in August 1860.

He had to read hard for 6 years in the Medical College from 1854-55 to 1859-60, when he passed the L.M.S. examination. Mahendra Lal Sircar became the favourite pupil of all the Professors, especially of Dr. Archer, Professor of Diseases of the Eye, while he was reading at the Medical College. The following incident enabled Dr. Sircar to attract the attention of Dr. Archer. When he was a student of the second year, he had to take a relative of his to the out-door Dispensary for some eye disease. Dr. Archer used to test the knowledge of the students of the fifth year class who used to attend his clinique, by asking them to answer very difficult questions on the anatomy and physiology of the eye and on the laws of light. One day it so happened that none of the students present could give a correct answer to a question that was put to them about a particular point in the anatomy of the eye. Sircar who was standing at a distance and taking the medicine from the compounder answered the question in a rather bold voice. "Who is that fellow?" asked Dr. Archer. The students to whom Sircar was known told Professor Archer that he was a second year student of the College. On hearing this Dr. Archer was greatly astonished and asked the students to call Sircar near him. On approaching him, Sircar was literally smothered with innumerable difficult and puzzling questions dealing with the eye. As his answers were satisfactory and correct, Professor Archer formed a correct estimate of his intellect, and was so

much pleased that he asked Sircar to attend his clinique every day.

As time rolled on he became a favourite pupil of Dr. Archer who predicted a bright future for Sircar.

At the request of the senior students and with the permission of the Professors and the Principal, a series of lectures on Optics was delivered by Sircar so that the students might acquire a correct knowledge of the mechanism of the eye as an optical instrument. In that year, he also delivered a lecture at a meeting of the Bethune Society on the adaptation of the human eye to distance. He had an extraordinarily chequered career in the Medical College. He carried off medals, prizes and scholarships in Botany, Physiology, Medicine, Surgery and Midwifery. He possessed such a keen intellect that he was sometimes ahead of some of his Professors in information in their own specialities. For instance, it is related of him that he lost his gold medal in Medical Jurisprudence for having stated in an answer to a question that the lethal dose of arsenic was much larger than stated in books and that men were known who had accustomed themselves to taking it without injury in doses of more than a drachm. The then Professor of Medical Jurisprudence considered this as a grave mistake. The Professor was quite in the dark and was not at all conversant with the experiences and opinions contributed to the most recent medical periodicals, on the basis of whose authority Sircar had made his statements.

At the request of Dr. Fayrer, he appeared at the M. D. Examination in 1863, and came out first, the late Dr. Juggobundhoo Bose being second. Dr. Sircar was the second M. D. of the Calcutta University, the late Dr. Chunder Kumar Dey being the first.

This year culminated in the establishment of the Bengal Branch of the British Medical Association through the splendid exertions of the late Dr. Goodeve Chuckerbutty.

On the opening day Dr. Sircar delivered a speech utterly denouncing homeopathy. Dr. Sircar was at first elected its secretary, and after three years one of its vice-presidents. This speech attracted the attention of the late Rajendra Dutt, who thought he found out the right man who, if convinced and converted, would prove to be a veritable giant to hoist the banner of homeopathy throughout the length and breadth of India.

At the time no qualified medical man of our country paid any attention to Hahnemannian remedies. It was, in fact, considered beneath one's position and dignity to study and practise homeopathy. If any doctor had the courage to embrace it, he was sure to be boycotted and to pay the penalty of a severe ostracism. At this time our rich and popular townsman, the late Babu Rajendra Dutt, who belonged to the well known family of the Wellington Square Dutt, grew dissatisfied with the allopathic mode of treatment and began to practise homeopathy with zeal and earnestness. As time rolled on Rajendra Babu's fame as a very successful homeopathic practitioner became firmly established. Rajendra Babu tried his best to convince Dr. Sircar and to prove the superiority of our homeopathic remedies, but no arguments could draw his sympathy. Dr. Sircar was then a shining star in the horizon of our Indian allopathic physicians. He was then rising to the acme of popularity and fame. Dr. Sircar was a neighbour of Rajendra Babu's. Many desperate cases given up by Dr. Sircar and other allopaths were saved from the jaws of death by Rajendra Babu. Dr. Sircar did not

deny the cures effected by Rajendra Babu, but attributed them to the strict regimen enjoined.

Story of his Conversion to Homeopathy

One day a friend of his handed over to him a copy of Morgan's *Philosophy of Homeopathy* and asked him to review it for the *Indian Field*. He gladly consented, for he looked upon the book as a god-send and thought he would now have an opportunity of smashing homeopathy and of proving the absurdity and hollowness of the system. The first perusal of the book convinced him, however, that it could not be easily and logically reviewed without a previous practical acquaintance with the system. The conviction was forced upon Dr. Sircar that no opinion could and should be passed on *a priori* grounds alone on a system which was alleged to be founded upon facts and which boldly challenged an appeal to facts. Dr. Morgan appealed to facts and figures, and accordingly, the system must be placed under a systematic observation and scrutiny before it could be proved to be founded upon illogical principles. This led him to watch the progress of the cases under Rajendra Babu. Dr. Sircar's calling took him to the bed-side of the sick and he unfortunately saw youths and maidens plucked off in the flower of their age and the healthy and vigorous dying in a few hours. These patients were sanguine of eventual convalescence, but to the extreme mortification and chagrin of Dr. Sircar the orthodox remedies could do nothing to nip the malady in the bud, and the patients, at last, breathed their last sigh. It can be asserted without any fear of contradiction that when the life of a patient seems to be fast ebbing away and the patient appears to be no better than a corpse, one drop of our appropriate remedy sometimes possesses

the necromantic power of re-kindling the almost extinguished lamp of life into a living flame. This patent fact was constantly heard and marked by Dr. Sircar in his extensive practice. Dr. Sircar was a very conscientious man, and he accordingly began to thoroughly study homeopathy. It was not long before he saw that there was truth in the system and that the profession had been doing a most flagrant injustice to it by declaring a ban of ostracism to those who had the courage to take to it.

His keen intellect enabled him to appreciate the intrinsic excellence and worth of the Hahnemannian system. This led him to deliver his address on medicine under the title of the "Supposed Uncertainty in Medical Sciences, etc." He was converted to the then universally obnoxious system of medicine, and he courageously declared his faith despite the wrath of his colleagues and the anathema of the University of which he was a brilliant ornament. Dr. Sircar avowed his conviction by a bold and open declaration in 1867. The allopathic profession in Calcutta was taken by surprise when the news of his conversion was known. Nobody thought for a single moment that he would not be swayed by the love of gold which was then coming to him in profusion, and that he would accept Hahnemann as his future guide. Dr. Sircar was not a man of that type. He betook himself to homeopathy as soon as his eyes were opened to the superiority of our remedies. His conversion fanned the flame of ill-feeling and rage of the followers of Hippocrates, and brought about his excommunication from the medical associations ; but nothing could arrest the growth of his faith. He stood firm as a rock before the violent blast of opposition of his opponents. The interest and fascination of homeopathy grew upon him with each advancing year. He was a living

force which oscillated the pendulum of homeopathy in India.

He consecrated his life wholly and for ever to the promulgation of the principles of homeopathy. The *Calcutta Journal of Medicine* edited by him, which was a glorious monument to his knowledge of homeopathy, was started in January, 1868 with the ostensible object of disseminating the seeds of homeopathy in every nook and corner of India and of fighting a holy fight with his medical opponents. The *Journal* which he issued was greatly detrimental to the interests of allopathy and helped homeopathy to gain a firm footing in the land of his birth.

After his conversion, Dr. Sircar was overwhelmed by various hard trials, but nothing could dry up the fountain of his faith. The interests and weal of homeopathy lay nearest to the innermost core of his heart. His mind was quite alive to the fact that those who wished to accomplish any divine mission must bear the brunt of any hardship, bodily or mental, with heroic courage and with the patience of Job. In the empire of his heart Virtue, Truth, and Faith reigned. His unshaken allegiance to the new Science of Therapeutics transmuted a wild desert of misfortune into an inexhaustible fountain of solace. His lifelong faith converted a bed of thorns into one of roses. The indomitable perseverance and heroic courage with which he tried to sow or disseminate the seeds of homeopathy, was the perennial source of his earning the epithet of "mad" from the ignorant. Had the Almighty Providence warned him not to swim over the current of his resolution he would have still tried to cross the mighty ocean of difficulty. He shuffled off in the stream of his new faith with an angelic calmness and with lion-hearted courage. Had he not relinquished the allopathic

mode of treatment, he would never have experienced the bitterness of adversity. But the path of truth is even barricaded with sorrows and sufferings, dangers and difficulties, and the great Sircar endured them all with passive submission and strength of character.

Dr. Sircar published an account of his conversion to homeopathy in his Calcutta Journal of Medicine in the month of July, 1902. It will not be uninteresting to our readers if we reproduce the article in full.

Dr. Sircar thus writes :—

It would not, I think, be uninteresting as an episode in the history of homeopathy in India to relate how my conversion was brought about.

At the preliminary meeting for the establishment of a medical society as a branch of the British Medical Association, held at the house of the late lamented Dr. Chuckerbutty, on the 27th May, 1863, in moving a resolution I made a speech in which I contemptuously alluded to homeopathy as one of the various systems of quackery which, I said, owed their rise and *temporary* triumph to the regular profession being unmindful of the following facts, namely, that all diseases are not curable, that many diseases, which our interference can do nothing for, are sometimes better left alone and to nature, and that quacks and charlatans stepping in when we desert our patients, often effect cures which perhaps we had been retarding.

I was thus, equally with my professional brethren, a hater and denouncer of homeopathy, and perhaps the most furious of them all. Like them I had no knowledge of it except from its caricatures by orthodox opponents. This distorted knowledge derived from misrepresentation of the system aided by the apparent absurdity of the law of similars

and the infinitesimal dose, was enough to justify my refusing to read works on homeopathy {by homeopaths, that is by those who had practically investigated its claims and found them based upon fact.

The contemptuous allusion to homeopathy in the speech referred to met the eye of the late Babu Rajinder Dutt, the most distinguished among the few laymen who had taken up the cause of the despised and the persecuted system. He, a millionaire, out of pure disinterestedness, had in his earlier career, been one of the chief instruments in bringing into favor the European allopathic system. And with that disinterestedness associated with an acute discernment, he saw the superiority of homeopathy over the prevalent system of medicine. He took up its cause with his usual earnestness and did his best to diffuse its blessings among his fellow-citizens of Calcutta. By effecting cures some of which were the most brilliant in the annals of homeopathy in India, he had succeeded in making converts of some highly intelligent and educated laymen, among whom was the late Pandit Iswar Chandra Vidyasagar. But not only did he fail to influence professional men, most of whom were his friends and some of whom had owed their advancement to his exertions, he began to be looked upon by them as one who had lost his head and was spoiled by one of the most audacious and mischievous of quackeries.

But such treatment by his medical friends did not deter him from pursuing the course he had taken. His conviction of the truth of homeopathy from personal experience was so strong that he was sure he would be able to impart those convictions to any medical man if he would but listen to him and watch his cases. When he read my speech he found something in it, as he told me afterwards,

which inspired him with the hope that he had at last found a professional whom he would be able to bring over to his side, that is, to the side of truth, if only he could be induced to hold in abeyance his professional pride for a time.

That hope would in all probability have remained unfulfilled, had it not been for a pure accident. Babu Rajinder Dutt was untiring in his endeavours to make a convert of me, but with an obstinacy which was characteristic of deep-rooted prejudice I was repelling all his arguments and refusing even to watch his cases on the plea that I could not afford to lose time and professional dignity to watch cases under a layman.

While such struggle was going on between us, a lay friend ill-disposed to homeopathy handed me a homeopathic pamphlet for review for a periodical of which he was one of the editors. The pamphlet was Morgan's *Philosophy of Homeopathy*. This I thought was a very good opportunity for me to smash homeopathy and silence Babu Rajinder. The book was the first on homeopathy I condescended to read, and I thought I would write off a review of it in no time. But what was the impression after a cursory glance at the pamphlet? I was convinced that I could not review it properly before reading it a second time. On a second careful perusal the conviction was forced upon me that no opinion could and should be passed on *à priori* grounds alone on a system which was alleged to be based upon facts, and which boldly challenged an appeal to facts. But how to get at the facts? I had no other alternative than to turn to Babu Rajinder. He was the only practitioner whose cases I could watch, and though a layman, I now did not hesitate to sacrifice professional dignity, and made up my mind to be as it were his clinical clerk in order to arrive at

the truth which appeared to me to vitally concern the profession and humanity at large.

Before taking this step I made a stipulation with Babu Rajinder. I told him that, as I believed his cures were effected by the strict regimen that he enjoined and not by his infinitesimal nothings—globules or drops, I would agree to observe cases with him, provided he would agree to keep the patients for a time at least under strict regimen alone, and give them no medicine till it should appear that further expectancy would be injurious. He readily agreed. Strange to say, and to his dismay, a few cases did recover under regimen alone, and without any medicine. But my triumph was not to continue long, for others proved refractory, and I had to give my consent to administer his medicines to them. A great many recovered, and the incurables were benefited. This fact staggered me ; the efficacy was too evident to be gainsaid ; and I was compelled much against my will of course, to make trials of the medicines myself in the cases which resisted my own treatment. The result, to my mortification, was something bordering on the marvellous if not miraculous.

These trials were begun in 1865, and in the course of a year the conviction became strong that homeopathy was not the humbug and the quackery I had thought it was. In order to be sure of the degrees of their actual attenuation I prepared with my own hands some of the medicines, and I was surprised, as I have said, at their efficacy when administered according to the principles of the system. There was truth in the system, and to further resist and oppose it, would, it appeared to me, to be to resist and oppose the truth. And as the truth was concerned with my professional life, and as I was member of a profession whose

sacred duty it was to avail themselves of every means for the cure of disease, the amelioration of suffering, and the prolongation of life, I thought it my duty to lay my experiences before the profession.

As a first step, to one professor of my college who had a great liking for me when a student and afterwards, and at whose fatherly insistence I had dared to appear at the M.D. Examination, I timidly communicated my altered convictions. He was horrified to learn I had somehow come to a leaning towards the hated system. He was sure, however, that with increased and matured experience I would see through its absurdity. From the manner in which he spoke I almost thought so myself. But increased experience only brought stronger conviction and I dared not meet him again. Sometime, perhaps not less than six months after, we accidentally met as we were passing in the same street. He stopped his conveyance and beckoned me. The first question he asked was, "how is it you have not seen me so long?" "Simply because," I said, "my convictions about homeopathy having gained in strength from extended experience, I did not expect any sympathy from him." "You have my sympathy always. You have made a mistake. You are a rising man and have a bright prospect before you. A time will come when we shall have to consult you. I have every hope of your mistake being rectified in due course. I will advise you not to give out your conviction yet too soon. If you do you will have to repent for it." This was what in substance he said. In those days the professors took a great interest in their pupils and actually loved them, and the veneration of their pupils for them was unbounded.

I followed the advice given with such kindness and warmth of affection. But I went on with my trials which had

become a necessity. With each trial the truth of homeopathy was revealed in greater splendour. To keep the truth any longer to myself would be, I considered, cowardice which was worse than crime. I thought, in my simplicity, that the members of our medical association who had cheered me when I had denounced homeopathy in my ignorance, would at least listen to me with attention when I would speak in its favour from personal experience. And truly I *was* listened to with attention when I delivered my address "On the Supposed Uncertainty in Medical Science and on the Relationship between Diseases and their Remedial Agents," at the 4th Annual Meeting of the Association in Feb. 1867. Discussion was begun and was being carried on on the subject of the address in the most sober and temperate manner imaginable, as on other subjects and at other meetings. In fact the members were behaving as befitting members of a scientific profession when suddenly one of them, a marine surgeon, probably weary of the calm that was reigning, raised quite a storm by simply expressing his surprise that the meeting should be discussing homeopathy instead of dismissing it with contempt, and treating a homeopath as a professional brother instead of expelling him from the association and from the room.

These words had a magical effect. Every one present shared in the surprise of the worthy champion of orthodoxy. The temper of the meeting underwent a sudden change. The coolness and sobriety of scientific discussion became at once transformed from the blow that had come down upon it into superheated zeal in defence of what was called rational medicine and the legitimate profession. Even some of the laymen who had been invited to the meeting caught the contagious fire. Had it not been for the interposition of one of the

secretaries, who was an Irishman, the meeting would have succeeded in achieving the triumph of expelling the offending member who a moment before was a vice-president. The Bengal branch emulated the parent Association in bigotry if in nothing else. The scene was dramatic in the extreme, and is still vivid in my mind. Some idea of it was given by an eye-witness in one of the papers, and I must content myself with referring to it instead of attempting a description myself, especially as I have in contemplation the reprinting of my address with the opinions of the press thereon and on the proceedings of the meeting. The press as will be seen, was unanimous in condemnation of bigotry and in favour of toleration in matters scientific.

After the meeting there was considerable and unseemly wrangling about the possession of my paper. I was peremptorily asked to leave it with the Secretaries, as it was a property of the Association. I protested and pointed out that, having been the first Secretary of the Association for three years since its establishment, I knew positively there was no rule to that effect ; and that never before we had demanded from their authors the papers that were read at our meetings. When it was found that I was not so docile and submissive as they had thought, or at least thought they could coerce me to be, one of the members who had played the second best at the meeting requested me to make over the paper to him which after considerable hesitation I did, but not before telling him that I had no objection to giving the paper to him as a friend but not as an office-bearer of the Association. As events showed I was justified in my hesitation. It was with difficulty I got back the paper and that not before the administration of a legal threat. Had I not thus insisted upon getting the paper back, it would never have



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seen the light. It was written off-hand and I had not even a rough copy of it. Besides, I was anxious that it should appear exactly as it was, without the slightest alteration, in order that the public may see for themselves what my actual position was, and on what slender grounds I was condemned and made an outcast.

An outcast I actually became from the next day of the meeting. The rumour spread like wild fire that I had lost my reason, that I had yielded to the seductions of Babu Rajinder Dutt and given my adhesion to one of the worst and the most absurd of quackeries that had ever come into existence, that I had forgotten my mathematics and now believed that the part was greater than the whole. My patients, and their number was not inconsiderable, who had perfect faith in me, regretted that I should have given up my old convictions, and one by one forsook me. The loss of my practice was sudden and complete. For six months I had scarcely a case to treat. Even those who used to receive advice gratis every morning at my house ceased to come, and if any body, not finding benefit any where else, did come it was only to beg me to give him my old and not my new medicines. My old master, the late Babu Thakur Dass Dey, from whom I had received the rudiments of education and who loved me as his own son, used vehemently to remonstrate with me for having brought on my ruin. There were sincere friends who offered the kindly advice of retracting ! Such remonstrance, such advice was to me worse than loss of practice. My reply to my beloved tutor and to my kind friends was that I would rather give up my profession and take to any other calling, or even starve, than disavow the truth. I was prepared to brave any contingency that might happen to me for my honest convictions, and to proclaim to the world

to the utmost of my power what I believed to be the truth.

I was sustained by my faith in the ultimate triumph of truth, but that triumph, I was also sure, could only be brought about by persistent presentation and advocacy of the truth. And I felt that that presentation and that advocacy should come from one who had a regular training in the medical sciences, and therefore could speak with authority, and who would not be suspected of mistaking a mild for a grave disease. Babu Rajinder had succeeded in making converts of a few highly intelligent laymen, and he had succeeded in converting at least one professional man, and that conversion was due to observing actual success of homeopathic treatment. Babu Rajinder was a layman and therefore notwithstanding the marvelousness of some of his cures he could not command that confidence from the community which he could if he had been a regular professional. He could only be sent for in extreme cases given up by the doctors, and it is not every extreme case that could be brought back to life from the jaws of death. Failures must necessarily arise, and failures in his hands were bound to be fatal to the advancement of the cause for which he was labouring with such earnestness and zeal. He was at first associated with one who, though he called himself an M.D., was in reality a layman who had necessarily no proper acquaintance with the medical sciences; and latterly he was associated with a professional who was more a religious enthusiast than a zealous physician. He more often practised hydropathy than homeopathy, and thus courted failure in many an instance. One of his unlucky failures was related with dramatic effect at the meeting. The association of such a practitioner with Babu Rajinder, far from bringing credit, brought in many cases serious discredit upon

the system. Babu Rajinder felt it, but he could not help it ; and therefore he was on the look-out for one who could co-operate with him and then take his place.

I thus found myself forced to a position for which I could scarcely think that I was competent. It became but too evident that I must not content myself with merely practising the system in which I had recognized the germ of a beneficent truth capable of indefinite development, but that I must help in that development, and do all in my power to diffuse a knowledge of it among the profession and the public. I had no hopes of doing this through the medium of orthodox journal of which there was only one in India at the time, the *Indian Medical Gazette*, the columns of which were shut against me even for reply to unfounded charges and slanderous accusations. I thought it not only inadequate but undignified to do so through lay journals. I saw that I must have a journal of my own if I was to fulfil my mission at all. The attitude of the press of India encouraged me to take the risk, and a journal with an unsectarian name was started from January 1868.

The appearance of the journal had at once the remarkable effect of silencing the opposition from my lay countrymen perhaps because they saw that I was not quite the fool they had believed I had become. The opening article giving expression to "Our Creed" of catholicism in medicine succeeded in disarming criticism even of my most hostile opponents. Even the *Indian Medical Gazette*, "though declining to agree with him in the principles of his creed," could not "but commend the spirit and perseverance which have induced Dr. Mohendro Lall Sircar, single-handed to start a 'Journal of Medicine' in Calcutta." How far the Journal has been instrumental in furthering the cause of Homeopathy

in India I must leave it to the future historian of medicine to determine. This much is certain that since its appearance, the spirit of intolerance and bitter opposition has nearly vanished, at least so far as external manifestation goes, and that orthodox physicians have begun to feel the power of homeopathy so far that they very seldom give up cases lest they should go to the homeopath and be cured.

The Journal has been in existence ever since, but had to remain in suspended animation from time to time owing chiefly to illness which was often serious enough to disable me from all work, but partly also to public duties which were imposed upon me by Government or my countrymen, and left me no time for my self-imposed task.

The very few distinguished laymen whom Babu Rajinder had converted were, needless to say, my first supporters. They trusted me with cases which in the beginning I invariably treated in conjunction with Babu Rajinder, as my own knowledge of homeopathy then was not adequate enough to inspire me with confidence to undertake unaided the treatment of any serious and complicated case. I found homeopathic treatment to be greatly more difficult than old school treatment. Whereas I could prescribe off-hand if I had to treat a case after orthodox methods, I could not do so if I had to treat after the method of the new school without a great expenditure of thought in interpreting the symptoms and signs presented by the patient, and of time in consulting books to find a remedy to correspond with those symptoms and signs. Though I had improved my knowledge of the *Materia Medica* during the "starvation" period of six months when I had no practice and therefore nothing else to do, I found the injunction of Hahnemann but too true that no conscientious physician ought to consider his

knowledge of the *Materia Medica* minute enough to enable him to dispense with the necessity of consulting it in every case. After an experience and study of nearly forty years I find the same necessity still existing, and I would advise every practitioner of the new system not to lose sight of the Founder's injunction.

I need hardly say that in the course of a short time my practice began to look up. Disease is no respecter of person, of school, of creed. People cannot afford to endure suffering or lose life for the sake of a favourite physician or of a favoured system. They do not care after the methods of which school they are treated so long as their ailments are cured. If the old school could effect cures in all cases or even in the majority of cases the new school would have had no footing; indeed, there would have been scarcely any necessity for it. But it was notorious that except in surgical diseases the old school had but few genuine cures to boast of. It was a signal failure in cholera, scarcely less so in chronic diarrhœa and dysentery, in fevers which were not amenable to quinine, and in the vast majority of diseases for which no specific had yet been discovered. It was because of my having observantly watched these failures that I was induced to look beyond the bounds of my orthodoxy, and it was because I found the homeopathic method superior to the old methods that I had given in my adhesion to the system in the face, as has been seen above, of virulent opposition and persecution. And, therefore, notwithstanding the collapse of my practice, I had not given up all hope. I had not to wait long. My persistency in the path I had chosen brought in its reward. Uncured cases began to come to my out-door, and their cures began to spread the cause.

Thus the 16th February 1867 has been memorable in

the history of the medical profession in this country. On that day a native member of the profession was the first in India to stand up for a reform in medicine and for this he met with opposition and even persecution similar to that which had attended the reform in the land of its birth and in other parts of the world. Upwards of thirty-five years have elapsed since that date, and considering the circumstances of the country the progress of the reform has not been unsatisfactory. There has been growing appreciation of homeopathy throughout India. Numbers of the native members of the regular profession have openly adopted the system and are practising it with success. Though income is no criterion of true success, yet the fact that several homeopathic practitioners are enjoying respectable incomes shows that the system must be in favour with the community. This is evidenced by another fact which is no less significant. We have no regular and adequate organization for teaching the principles and the practice of the system, notwithstanding the existence of four (!) homeopathic schools in Calcutta, and the necessity has been felt of resorting to America for due qualification. Some had actually gone to that distant land of freedom and come back equipped with degrees from her recognized Homeopathic Colleges, and others are following their good example. Who would have thought of undergoing heavy expenses and of undertaking long and perilous journeys for homeopathy if there had been no demand for its practitioners?

The evidence of the law of demand and supply in favour of homeopathy is supplied by another fact, namely, the growth and multiplication of lay practitioners. Had it not been for the evident superiority of the new system over the old, people would not have trusted their health and their

lives to laymen. We must thankfully acknowledge the debt we owe these men for their help in the spread of the cause. For India as a whole, as will have been seen from the above, the pioneer of homeopathy was a layman from the fact of his having succeeded in converting a professional ; and laymen practitioners are the pioneers of the system in the villages and towns of the mofussil. This seems to be a necessity all over the world ; in our country it has been particularly so, no doubt because of the conversion of so few regular practitioners. This necessity has not been an unmixed good. And no wonder. We cannot expect laymen to maintain the dignity of a system which requires for its successful practice the highest knowledge of the collateral sciences against an opposition intimately acquainted with these sciences. We are free to acknowledge, and we do so with the greatest pleasure, that some laymen practitioners are wonderfully successful by dint of their honest and laborious search for symptoms, which it is to be regretted the regular practitioner in his pride so much neglects.

Our excellent London Contemporary, the *Monthly Homeopathic Review*, reprinted the whole of the above article in the October number of 1902 and added the following prefatory remarks.

"We have much pleasure in reprinting from the July number of the *Calcutta Journal of Medicine* the following extremely interesting paper with the above title by its distinguished editor, Dr. Mahendra Lal Sircar. The mode of conversion of an allopath to homœopathy is always interesting and instructive, but we have seldom read any such account that is so fascinating as this is, and which shows the strong character of the man and his noble, fearless courage in standing up for his convictions of the truth,

amidst circumstances which would have frightened a weaker man into smothering his convictions. Dr. Sircar was not only the pioneer homœopathic physician in Calcutta, but has been at the head of his profession ever since, devoting all his spare time to the advancement of the cause he has so much at heart, and has, in fact, made homœopathy in India what it now is. Long may he be spared to carry on his noble work. The story of his conversion has a curious and remarkable likeness to that of the late Dr. Horner, of Hull.

“Dr. Horner was President of the Provincial Medical and Surgical Association (now the British Medical Association) in 1850, when it met in Hull, where Dr. Horner practised as a physician, and was Senior Physician to the Hull General Infirmary. In the following year, 1851, the Association met at Brighton, and there and then Dr. Horner was elected Perpetual Vice-president, and he had charge of the committee that prepared the notorious anti-homœopathic resolutions. As some of our younger colleagues may not remember the gist of those resolutions, we give them here : That ‘homœopathy is so utterly opposed to science and common-sense, as well as so completely at variance with the experience of the medical profession, that it ought to be in no way or degree practised or countenanced by any regularly educated medical practitioner. That it is derogatory to the honor of members of this Association to hold any kind of professional intercourse with homœopathic practitioners. That there are three classes of practitioners who ought not to be members of this Association, namely : (1) Real homœopathic practitioners ; (2) Those who practise homœopathy in combination with other systems of treatment ; (3) Those who, under various pretences, meet in consultation or hold professional intercourse with those who practice homœo-

pathy.' These resolutions have never been rescinded. In Hull at that time the members of the medical profession used to meet once a fortnight for coffee and discussion of papers etc. After the Brighton meeting just referred to, Dr. Horner, as having taken a leading part in the passing of the resolutions against homœopathy, and being the Senior Physician to the Infirmary and the leading physician in Hull, was asked to read a paper against homœopathy. This he readily consented to do. But like an honest man as he was, it occurred to him that he really knew nothing about homœopathy, and that it would be only honourable and wise to make himself acquainted with the subject on which he had promised to write. He therefore enquired at the chemist's for books, and was referred by him to Dr. Atkin, the homœopathic practitioner in Hull. To make a long story short, the result of Dr. Horner's investigations, first by reading and then by carefully and systematically testing it in practice, was to make him a convert to the new system. He told his colleagues and friends that if he read his paper it must be in support of homœopathy, and not against it. The paper was in consequence never read. In 1852 or 1853 he was deprived of the Perpetual Vice-presidency of the British Medical Association, and soon after his colleagues in Hull got up an agitation to have him ousted from his post as Senior Physician to the Infirmary, in which they succeeded, after he had served the Infirmary for twenty years."

Rise and Development of Homeopathy in India.

The life of Dr. Sircar was connected in such imperishable links with homeopathy that any attempt to write a

biography of this great man necessitates a fair exposition of the rise and development of homeopathy in India, and any biography without it will not be found to be interesting and withal it will prove the incompleteness of the book.

We, therefore, deem it of paramount importance to dwell upon the subject and devote a chapter for the purpose.

In olden times there were only Ayurvedic practitioners in our country. During the time of the Mohammedan invasion of India the Ayurvedic medical science had to undergo considerable loss. The Mohammedans tried their best to arrest the growth of the Hindu medical science, but all their attempts proved futile. The European physicians brought their own medical science with them. It is true that the art of surgery has been brought by them to a degree of perfection that excites our deep admiration ; but surgery belongs to no school of therapeutics, and is equally the property of all the prevalent system of medicine. The United States of America have produced many distinguished surgeons who are avowed followers of homeopathy, and only follow the shining foot-prints of Hahnemann. The therapeutic measures of the old school of medicine are nothing but a total failure. The branch of therapeutics in their hands has made very little progress. It is at a standstill. It is still standing where it was half a century before. There is a saying that "an increase of knowledge brings an increase of pain." I find it highly applicable to those who watch the swift revolution of medical theories. Views or opinions which have been considered as laugh-exciting hypotheses, are now looked upon as axiomatic truths or vice versa. Science is placed upon the foundation of facts ; but it is sometimes led into extravagances by flights of imagination. Nowadays, the microbe theory

has been ventilated by some eminent doctors and reigus supreme. However, it has caused unnecessary and wide-spread consternation to the non-medical world and withal it has been a source of great trouble and annoyance to many a medical man. It is a noteworthy fact that certain infectious maladies sometimes possess certain microbes which can not universally be regarded as the *causa causans* of them, but rather as their parasites. We do not as yet know whether the bacillus gives rise to the disease, or the disease gives rise to the bacillus. All the mucous orifices of the body in the healthy state harbour several species of bacteria. It would, no doubt, prove an inestimable boon to the people if we could get the material causes of some maladies exhibited in bottles on our shelves, but we find not the slightest possibility of doing the same. Some physicians are now seen to regard the germ theory in an altogether different light and predict a cloudy future for it. The upholders of this novel theory have gone astray from the path of true pathology, and this patent fact is prone to exert a deleterious influence upon the progress of pathological science. I know these humble assertions of mine will not meet with universal approval, but I do not possess any axe of my own to grind except the clean-cut edge of truth.

No qualified medical man in this country formerly paid any attention to our Hahnemannian remedies. He considered it beneath his dignity to study and practise homeopathy. If any doctor had the courage to embrace it, he was sure to be boycotted and to pay the penalty of a severe ostracism.

There are no authenticated data to ascertain when homeopathy was first introduced in India. However, we can surmise that Dr. Mullens, of the London Missionary Society was the first man, who distributed homeopathic remedies to

the people of Bhowanipore and its vicinity where he lived for a pretty long time.

We are told that Mr. Ed. D'Latour, one of the Puisne Judges of the Sudder Dewani Adalat, was a very kind-hearted person and sent homeopathic medicines for free distribution to the inhabitants of Diamond Harbour where Cholera was raging furiously and caused innumerable sad deaths.

About this time or a short time afterwards, two Government Medical Officers stationed in Fort William were known to admire homeopathy and to practise it.

One of them was Dr. Cooper and the other was Dr. J. Rutherford Russel. Dr. Russel afterwards retired on pension and proceeded to England, his mother-country, and began to practise as a homeopathic physician openly. He attended and treated numerous cases in the Cholera epidemic of 1848-49 and acquired name and fame from his successful practice. This doctor was a scholar. He was author of several well-known homeopathic monographs on medical subjects which were of sterling merit.

About this time one Mr. H. Ryper, a Military pensioner of the Subordinate service, stayed at Cooly Bazar and began to treat the poor inhabitants of Cooly Bazar and Kidderpore free of cost. Mr. Ryper received homeopathic books and medicines and every possible encouragement from Captain May, a Staff pensioner, who lived in 1 Hastings just over the Kidderpore Bridge and was a staunch advocate of homeopathy.

Dr. John Martin Honigberger, a German physician, was the first homeopath who came to India in 1839 to treat the late Maharaja Ranjit Singh Bahadur, who was then very dangerously ill, and his life was hanging on a thread. The attending physicians of this illustrious prince pronounced his case to be incurable. Dr. Honigberger took the patient under

his treatment and cured him within an incredibly short time. After his departure homeopathy fell into the vortex of oblivion, and was not talked about for some time.

The year 1851 brought Dr. C. F. Tonnerre, a French physician, in our midst in Calcutta. He set himself up as a homeopathic physician in Calcutta. He proved *Acalypha Indica*, which is a valuable medicine in our *Materia Medica*. At this time our rich and popular townsman, Babu Rajendra Lal Dutt, belonging to the wellknown family of the Wellington Square Dutt, grew dissatisfied with the allopathic mode of treatment and began to study homeopathy with zeal and earnestness. As time rolled on Rajendra Babu's fame as a very successful homeopath became firmly established. About the year 1865 Dr. Berigny, a celebrated French homeopath, came to Calcutta and began to practise homeopathy. Our distinguished countryman, Dr. Mahendra Lal Sircar, then shone as a star in the horizon of our Indian allopathic doctors. He was then rising to the acme of popularity and fame. He was a neighbor of Mr. R. Dutt. Many desperate cases given up by Dr. Sircar and other allopaths were saved from the jaws of death by Mr. Dutt.

His erudition was the subject of admiration of the people and the Government alike. No hostile critic dared to utter a single word or write a single line in disparagement to homeopathy without the fear of a logical and vehement contradiction as long as Dr. Sircar lived, moved or had his being.

The *Calcutta Journal of Medicine*, edited by him, is the glorious monument of his knowledge of homeopathy. The Indian Association for the Cultivation of Science, established by him, has removed a long-felt desideratum in India, and stands as a shining evidence of his love of science. He was

not only known as an eminent homeopath, but he was a man of science. He devoted his life-blood to the advancement of science in India. He was the only doctor in India who was honored with the bestowal of the L. L. D. degree of the University of Calcutta.

The Government honored him with the title of C.I.E. He was appointed Vice-Chancellor of the Calcutta University, and a member of the Bengal Legislative Council. Such was our M. L. Sircar, M.D., L.L.D., C.I.E., who was respected and admired alike by the Government and his countrymen for his versatile genius, matchless intellect, moral courage and independence of character.

Dr. Berigny was the first to start a Homeopathic Dispensary in Calcutta. He did much to propagate the principles of homeopathy in India. He left Calcutta after a few years and died on his way home. Babu B. L. Bhaduri, L.M.S. followed the example of Dr. Sircar and came into the field. Dr. L. Salzer, of the University of Vienna, came to Calcutta a few years before. Though a distinguished homeopath his name was not then so well-known to India as to-day. Dr. Bhaduri's conversion to homeopathy was due to the influence of Dr. Salzer. Dr. Bhaduri was under grateful obligations to Dr. Salzer. Dr. Salzer was a good mentor and Dr. Bhaduri a studious and intelligent student. In time the latter became a very successful homeopath. He did yeoman's service to the cause of homeopathy in India. Homeopathy in India has sustained a heavy loss by his death. This melancholy event took place in March, 1891, at the comparatively early age of 50 years.

Dr. Salzer was a profound master of homeopathy, and had rendered really incalculable service to the spread and appreciation of homeopathy in this country. Drs. Salzer and

Sircar were the two first-grade homeopaths in Calcutta, and were the two shining and solid pivots in India upon which the fabric of homeopathy turned. Dr. Salzer was generally considered to have been more of a popularizer than scholar, and perhaps it was true that he could not claim the originality or the depth of knowledge of some of his American colleagues, yet it must be admitted by even his most hostile critics that some of his contributions to homeopathic literature have been both permanent and valuable, such for instance, is his work on "Cholera." It is pregnant with originality from the beginning to the end.

P. C. Mojumdar took his L.M.S. degree from the Calcutta Medical College in 1878, and has been practising homeopathy since 1880. He went to the World's Homeopathic Congress held in Chicago, and won his M.D. degree. The late Dr. B. N. Banerjee, who graduated in the same year with Dr. Majumdar, settled at Allahabad. He practised there for a few years as an allopath. After his conversion to homeopathy he came down to Calcutta and set himself up as a homeopathic practitioner. Dr. Sircar loved him very much. In fact he was loved by all. To him belongs the lion's share of the credit of popularizing the Hahnemannian system in Calcutta and elsewhere. His amiable disposition, unfailing attention to, and skillful management of cases, his kindness of heart, and his thorough knowledge of homeopathy endeared him to all who came in contact with him. He built up such an extensive practice in Calcutta, that he had no time to take his meals regularly. The rich and the poor were equally benefited by him. A child of a beggar could draw his sympathy in a greater degree than that of a Cræsus. A halo of divine endearment hang about his person. He wrote to me many unsolicited letters.

while I was engaged in proving *Ficus Religiosa* and *Nyctanthes Arbor-tristis*, which have been appreciated by the eminent homeopaths and pharmacists of London, France, Germany and America, and which have been favourably mentioned by Dr. John H. Clarke in his "Prescriber," and his "Dictionary of Practical Materia Medica." He always gave me valuable instructions. His epistles were replete with many words of encouragement and praise.

His constitution could hardly cope with his labours, and he fell as a martyr before the shrine of duty. He was the first in India who got the honorary M.D. degree from America. He was cut off in the prime of life by the inscrutable decree of God, and we mourn his untimely loss with universal regret. He was the first homeopathic physician among the second-grade homeopaths in Calcutta. After his demise other second-grade homeopaths began to rise in practice and public estimation.

The late Dr. M. M. Bose was the first native of India who crossed the seas and went all the way over to America to obtain his M.D. degree. He was a graduate of the New York Homeopathic Medical College. As long as he lived he could not secure a decent practice, but he did a giant's service to the cause of homeopathy in India. The Homeopathic Medical School of Calcutta was established by him, and will keep his name ever fresh in our memory. He conducted this school with rare ability and order. The New York Homeopathic Medical School officially recognized this school. Much good has been accomplished by this school in popularizing and spreading the principles of homeopathy throughout the length and breadth of India.

Many of the class friends of Drs. Majumdar and Banerjee



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were converted to homeopathy, among them the names of Babus C. Kali, L. M. S., A. K. Dutt, L. M. S., P. N. Chatterji, L. M. S., A. Banerjea, L. M.S., deserve special mention. All these gentlemen still live and have done much in ventilating the cause of homeopathy. Drs. Maitra, Kali, Majumdar, Banerji, and some others have written some very useful homeopathic books in Bengali, which are valued alike by the profession and the public.

Dr. D. N. Ray is a rising and successful practitioner of homeopathy in Calcutta. He took his degree from the New York Homeopathic Medical College. He has a very extensive practice here. It is owing to his success in treatment that many conservative persons in Calcutta have been converted into profound admirers and zealous advocates of homeopathy. He has now reached the highest pinnacle of practice and fame among the homeopaths of Calcutta.

There is also Dr. W. Younan, who practises only Hahnemannian homeopathy in Calcutta. For some time nobody took any notice of this good homeopath; but his worth is now being appreciated by the citizens of Calcutta.

Babu Hurro Nath Roy, L. M. S., was an old homeopathic practitioner. He was, for some time, in Allahabad. He had rendered some service to our cause.

The name of the late Mr. J. C. Lahiri can not be passed over without some mention. Although he did not hold any degree of any accredited medical university, he was a promising homeopath of no mean order. He met with a premature death at a very early age of 30 or 32 years. He wrote several homeopathic books in Bengali. He established a first class Homeopathic Pharmacy in Calcutta, which is known as Lahiri & Co., of Calcutta. He edited a homeopathic journal in English. He started a homeopathic school

in Calcutta which began to thrive for some time, but dissensions broke out amongst the members of the school. as is generally the case with us, and so the foundation of the school was shattered into pieces. To manage a school in a good working order is not an easy task, and, withal, one or two persons can not do this smoothly. The establishment of a homeopathic school and a hospital just in the model of the homeopathic colleges of the United States of America is a long-felt desideratum in Calcutta, and this patent fact cannot be ignored by the promoters of homeopathy in this country. Some say that there are already three well-managed homeopathic schools in Calcutta. But there are no dissecting classes, no laboratories, nor any hospital or dispensary attached to those schools. To speak the truth those institutions are pregnant with chaos and confusion. Some eminent homeopaths of foreign countries are under the impression that the government of India recognizes the merit of homeopathy ; but alas ! no such thing has ever come to pass. In connection with the Homeopathic Medical School of Calcutta, Dr. J. H. Clarke, editor of the *Homeopathic World*, wrote editorially in May, 1900, that a number of its diplomates had received posts under the Indian Government. But Dr. Clarke was sadly misinformed. We shall cut capers with joy when the above fact will prove to be a reality. But unfortunately the facts, which can not be concealed and denied, would give us the lie were we to set up a defence on the above assertion. The position of homeopathy in India, the positive discouragement it receives from the government, the sneer and contempt which are showered upon homeopathy by "the duly constituted body of regulars," are things to which we cannot shut our eyes, and which should be made known to our foreign confreres. It

is none the less true that homeopathy has steered clear of the rock of public opposition in our country.

No practical good will come out of the schools mentioned above until we learn the magic of unity. There is plenty of fight among individual homeopaths in Calcutta. There are no two homeopaths here who are really friends to each other. This is strong language, but can not be suppressed in the interests of truth. If we trace the world's history of civilization, we shall find that where there is unity there is strength. We should dismantle the fortification of animosity, banish the hydra of division and make away with the cockatrice's egg of jealousy. Our words must always be in unison with our works. Nothing but united, energetic and fearless work and co-operation will make homeopathy what it should be in India. Almost all of the educated people in Bengal appreciate the superiority of homeopathy nowadays. We have had considerable experience, extending over a number of years, of institutions of this character. They always exhibited a tendency to grow up very suddenly, to flourish with a sort of tropical luxuriance for a brief period, and then to die out of existence as suddenly and completely as they came into it. The causes of this dissolution are not far to seek. There was great enthusiasm among the members, but as time rolled on their enthusiasm dwindled down and gave place to disunion and dissension, and consequently the institution fell away and sank down into the lowest abyss of ocean, as if it were, as some building called up before our imagination by magic vanishes away when the charm that rules our senses is destroyed. Had the homeopathic profession in Calcutta been animated by an *esprit de corps*, there would have been no such catastrophe. We must be welded together into a compact and homogeneous mass. I, therefore, strongly

appeal to our brother homeopaths in Calcutta to be united as "one individual soul for ever," so that we can resuscitate the dying embers of our former and present institutions, and fan them forth into a living flame, in order to place homeopathy on an adamantine foundation, which shall be the admiration of our enemies and live uninjured to posterity.

The following homeopathic medical institutions have been established in India :—

(1) *The M. M. Bose Homeopathic College* already spoken of.

(2) *The Calcutta School of Homeopathy* was founded by Dr. P. C. Majumdar in 1881 and it is still in existence.

(3) *The Calcutta Homeopathic College* was started by Dr. C. S. Kali five years ago.

(4) *The Dacca Hahnemann Medical Institution* has been opened by Babu Hurro Kumar Gupta and is located in the city of Dacca.

But none of these institutions, to speak the truth, is in a flourishing condition.

A single homeopathic School or College in Calcutta, we can dare say, is quite enough for the purpose of disseminating the principles of homeopathy. The idea of having three homeopathic Schools in Calcutta is almost as ludicrous as it is lamentable. We appeal to the whole band of faithful workers to get together, enroll themselves in one central body and substitute organised and earnest work for spasmodic and individualistic efforts.

As there is not a single well-equipped homeopathic College in India, the necessity has been felt of proceeding to America for due qualification. Some had actually crossed the seas and gone to that remote land of freedom and



DR. SARAT CHANDRA GHOSH M.D

returned earning the much coveted degrees from her recognized Homeopathic Colleges.

Amongst them, the names of Drs. J. N. Majumdar, G. L. Gupta, J. N. Ghose, S. K. Bose, R. K. Naug, S. K. Naug and A. N. Mookherjee deserve our special mention. All of them practise in Calcutta and are exerting their utmost to follow the foot-prints of Hahnemann and to spread the principles of homeopathy.

Dr. Sarat Chandra Ghosh, formerly of Midnapore, has his honorary M. D. degree from America. He is an humble homeopathic physician, but a staunch advocate of pure homeopathy. He has rendered humble services to the propagation and right appreciation of the principles of homeopathy in India. Many original contributions from his pen appeared in first-class medical journals of England, America, France, Germany and Spain, viz. *Homeopathic World*, and *Journal of the British Homeopathic Society* of London, *Homeopathic Recorder*, *Hahnemannian Monthly*, *North American Journal of Homeopathy*, *Progress*, *Cleveland Medical and Surgical Reporter* and *Medical Advance* of America, *Revue Homeopathique Francaise*, of France, *Allgemeine Homöopathische Zeitung*, of Germany and *Belged' Homeopathie*, of Belgium. His contributions on "Plague" and "Diabetes" were gratefully accepted by the Committee of the Sixth International Congress of Homeopathic Physicians which met at Paris in July, 1900. They were discussed and printed in their Transactions. He is author of "*Plague and Its Homeopathic Treatment*" "*Diabetes*", "*Cholera and Its Homeopathic Treatment*," "*Therapeutics of Cholera*" and of a Homeopathic Characteristic Materia Medica, in Bengali which have been favourably reviewed and received by the press and the public alike.

He has discovered three homeopathic remedies from three indigenous plants of India, viz. *Ficus Religiosa*, *Justicia Adhatoda* and *Nyctanthes Arbor-tristis*. These three remedies have met with glorious recognition from the foremost homeopaths and pharmacists of America, London, Germany, France, Belgium and Brazil.

He is Editor of the *Indian Homeopathic Reporter* and Secretary to the *Hindusthan Institute of Indigenous Drug Proving*. He is a corresponding Member of the *Homeopathic Medical Society* of France, *British Homeopathic Society* of London and *Hahnemann Institute of Brazil*.

Homeopathy is greatly indebted to Rev. Father Aug Muller, S. J. of Mangalore, Madras. He is the pioneer of homeopathy in that province. Father Muller opened a Homeopathic Poor Dispensary in Kankanady in 1880 with the ostensible object of giving the poor of Mangalore and its environs homeopathic medicines and advice gratis. All the profits arising from the sale of medicines are devoted to the maintenance of the poor in the Leper Asylum Hospital, the Poor House, the Plague Establishment and to supply the medicines free to the out-patients who daily apply for them.

Babu C. C. Ghose is a homeopathic practitioner of Calcutta who is editing *Indian Homeopathician* with much credit. He is an intelligent physician. There are also Babus N. Set, L.M.S., B. B. Chatterjee, M. B., N. Halder, L.M.S., T. C. Mukherjee, L. M. S., and D. Ghose, L.M.S., who have done special service to our cause. Drs. N. Set and B. B. Chatterjee have been editing *Sarala Homeopathy*, a monthly homeopathic journal in Bengali, for the last four years.

There is also Babu Amrita Lal Sircar, L.M.S., F.C.S.

son of Dr. Sircar, who has been practising as a homeopathic physician for the last eight years. He is destined, I can dare say, to win name and fame in the long run.

There is also Babu Rai Mohan Banerjea, who is the chief medical officer of Messrs. Lahiri & Co., of Calcutta. Although he is a lay homeopath, he has studied homeopathy thoroughly. He has not a nice practice in Calcutta, but he is known to everybody in this metropolis. He earns a decent sum by the force of his pen. He has written several well-known homeopathic books in Bengali for some of the homeopathic pharmacies in Calcutta. He has written a Bengali work on "Headache," and a Homeopathic Materia Medica in Bengali which are very able. He deserves every mark of recognition, and should rise in his profession.

There is another homeopath who practices in Dacca, Bengal. His name is Babu Radha Kanta Ghose. He has written some homeopathic books in Bengali. Babu P. N. Chatterjea, L.M.S., practices at Bankipore. Babu Abinash Chandra Banerjea, L.M.S., practises at Cawnpore.

All these gentlemen have rendered some service to our cause.

At the houses of the late P. C. Sircar, a distinguished scholar and professor of the Calcutta Presidency College, and of the late famous Pundit I. C. Vidyasagara, C.I.E., homeopathy thrived under favourable auspices. Many intellectual giants and millionaires of Calcutta met there every day. By free interchange of thoughts and feelings and by free and open discussions, the germs of Hahnemann's New Science of Therapeutics were implanted in the minds of that distinguished assemblage. Professor Sircar and Pundit Vidyasagara were the two distinguished converts of the

homeopathy of earlier days, and they were profound admirers and staunch advocates of our system. They were greatly instrumental in diffusing the seeds of homeopathy in this vast continent of India. Besides, the names of Dr. Shambhoo Chunder Mookherjee, Bhudeb Mookerjee, Justice Dwaraka Nath Mitter, and Sir Rajah Radha Kanta Deb Bahadur deserve conspicuous mention. These distinguished members of our community who once adorned our society outside the profession, were converts of Rajendra Dutt. Baboos Ananda Krishna Bose and Jadu Nath Ghose, Krista Das Pal, Rev. Keshab Chandra Sen, and Maharaja Kamal Krishna Deb Bahadur were converts of Dr. Mahendra Lal Sircar. The late Maharaja Sir Jatindra Mohan Tagore Bahadur, K.C.S.I., of Calcutta can not be passed over in silence. Full of years and honours, in possession of all that make life enjoyable the Maharaja passed away from our midst on the 9th January, 1908. The Maharaja was not only an eminent public man, but he was a firm believer in homeopathy, D. N. Roy, M.D. of Calcutta was his family physician. He was all along under homeopathic treatment till the last moment of his existence. The Rajmata Homeopathic Charitable Dispensary which was founded by the Maharaja at Pathuriaghata, is the glorious evidence of his admiration and faith in homeopathy. Among the living luminaries of India outside our profession, the names of Raja Peari Mohan Mukherji, M.A., B.L., C.S.I., of Uttarpara and of Pandit Prithi Nath, of Cawnpore ought to be mentioned with admiration and gratitude. Raja Peari Mohan is a great Zemindar of Bengal, a great scholar, kind-hearted, sympathetic and a pious man. He has read most of the works on homeopathy and distributes homeopathic remedies free.

Pandit Prithi Nath is the leader of the Bar of Cawnpore.

He is rich and known to the length and breadth of the province of which he is a shining star.

Both these gentlemen deserve our heart-felt thanks for their faith in homeopathy.

There are many eminent allopaths in the field at the present moment who secretly keep cholera-boxes full of homeopathic medicines, and use them at the time of emergency. But they have not the moral courage to avow it openly. However, it bids fair to be a happy harbinger of the progress and development of homeopathy in India. We see with our mind's eye that the time is not far distant when they will be compelled to divulge this open secret and embrace homeopathy openly.

There are also many mongrel homeopaths in Calcutta and the suburbs. These double-barrelled guns are doing more harm than good to our cause. They are seen to prescribe some homeopathic remedies at the first instance, and if they fail to bring about any good they generally take recourse to allopathy. They, in some cases, give both homeopathic and allopathic medicines simultaneously. The guardians of their patients perceive that the doctors themselves have no faith in homeopathy and the eventual consequence of this unscientific procedure becomes that the guardians lose their faith in homeopathy for ever, and do not rely upon and acknowledge the efficacy of our remedies. The personal element plays so prominent a part in the history of every movement that no one can afford to ignore it or to treat it with indifference. Great and good principles may be embodied in a system and yet the attempt to further its cause may end in smoke through the incapacity and stupidity of its promoters. The death of a discoverer may thus involve the degeneration or even bring the death-knell, of the organism

of which he has formed the moving spirit. If these doctors try to find out the cause of their failure, they will be painfully struck with the fact that their ignorance and hap-hazard prescriptions are the root of the evil. Without a constant and habitual study of our materia medica no homeopath can expect to be a successful practitioner of homeopathy. They are allopaths, but still they have taken to homeopathy. And why? Because they have verified by repeated experiments that homeopathy often enables them to carry off the palm of victory in those cases where the word "Hope" appears to be struck out of the vocabulary of existence, before whom nothing seems to loom but a long vista of painful sufferings. We cannot but, therefore, sound a note of warning to these homeopaths, and beseech them in all earnestness to be careful in prescribing, and to adopt only one method of treatment.

I am very glad to say that homeopathy has now spread into every nook and corner of Bengal. I know of some villages in Bengal where the majority of inhabitants are accustomed to use only our remedies. Of course, there are no qualified homeopaths to treat them, and only self-made homeopaths shine in those localities. I have seen in several cases that these homeopaths can do more good to the sick than the so-called qualified doctors. In the district of Jessore, in Bengal, there is Babu Amrita Lal Ghose who has been practising homeopathy for more than 25 years. Homeopathy and the whole district of Jessore are indebted to him for espousing our cause with zeal and earnestness. He is a good prescriber and successful practitioner. There is Babu P. C. Mitra in Midnapore, Bengal who has been practising homeopathy since 1880 with conspicuous success. The noteworthy fact is that he does not charge for his medicines and advice. He distributes the

medicines gratis daily amongst his patients. It is a pleasant sight to see that hundreds of patients come to him every day from near and distant places to get the medicines. He never loses the equanimity of his temper before such a conclave of sick people. I have never met with such a perfect type of manhood. He is endowed with all the qualifications which a preacher or a popularizer should possess. Allopathy was seen to reign supreme at Midnapore in the beginning of my practice there. Nobody cared to take a drop of our medicine, and I met with a world of trouble there. It will, indeed, need a pen of a Burke to depict, in true colours, the history of my troubles in implanting the germs of homeopathy in that backward place. Suffice it to say that I, with the assistance of Mr. Mitra, was able to convert the educated people of that locality to our faith. It was, no doubt, a glorious moment of my life when I saw our homeopathy gaining a firm footing there.

There is an amateur homeopath who practises homeopathy out of philanthropic motives. He is Babu Dino Bandhu Mukherjee, of Sibpur. Every morning he gives advice and medicine gratuitously to the patients who come to him. He visits his patients at their houses, but he does not take any fee.

The late lamented Babu L. N. Mitra was a lay practitioner and practised in Benares. He was converted to homeopathy by the late Rajendra Dutt. The late Mr. J. H. B. Ironside, C. B., was then the Judge of Benares. His wife was, at one time, seized with a virulent attack of dysentery. Some of the most eminent allopaths of that place treated her, but no medicine of theirs could arrest the progress of the malady. At last the name of Babu L. N. Maitra was brought to the notice of Mr. Ironside, who sent for him in hot haste. Thanks to the

efficacy of our remedies, and to the accuracy of his selection Ironside's wife was cured in no time. This fact made Mr. Ironside a warm admirer and principal supporter of homeopathy in Benares. In 1867 Mr. Ironside, with the help and assistance of the Maharaja of Benares, Raja Deb Narain Sing, and others, founded a homeopathic hospital in Benares. Babu L. N. Maitra was placed in sole charge of that hospital. After the death of Mr. Ironside and Loke Nath Babu that noble institution fell into utter ruin. Loke Nath Babu died at Bhawanipore, Calcutta.

The institution is no more, but its sweet memory still lingers in the imaginative mind, and its want is now being keenly felt by the people of that locality.

After Loke Nath Babu's death Dr. Kali Kristo Lahiri, L. M. S., of Krishnagore, Nadia died. Him followed Dr. Gobinda Chandra Dutt, M. B., of Hoogly who had an extensive practice and who was a distinguished homeopath. Dr. Syam Lal Lahiri, L.M.S. who was also a good homeopath died later on. Then died Dr. Mahesh Chandra Ghose, M. B., of Baruipore in the District of 24 Pergannas. He was a great man in his locality. His conversion to homeopathy caused the people to look upon this system with respect and confidence.

Dr. Rammoy Ray, L.M.S. of Bhowanipore, who was in medical charge of the Shambhoo Nath Dispensary at Bhowanipore, under Government management and who openly practised homeopathy died after the demise of Mahesh Babu.

At present there are six homeopathic Journals in India.

The Calcutta Journal of Medicine was started by Dr. Sircar. It is the oldest homeopathic Journal in India. His son Dr. Amrita Lal Sircar has been editing it since his death. *The Indian Homeopathic Review* is edited by Dr. P. C.

Mazumdar. *The Indian Homeopathic Reporter* has been started by Dr. Sarat Ch. Ghose and the editor of this Journal is Dr. Ghose himself. *The Indian Homeopathician* is edited by Dr. C. C. Ghose.

Sarala Homeopathy is a Homeopathic Journal in Bengal which is edited by Dr. B. B. Chatterjea.

The Homeopathic Chikitsa Kalpadruma is another homeopathic Journal which is published by Lahiri & Co. of Calcutta.

The late Babu Jadu Nath Palit, of Bankipore, was an amateur homeopath of sterling merit. He was master of several languages. He has a sharp and retentive memory. He read all the works of homeopathy, and his knowledge of our materia medica was very great. He got a rich library, which was full of all the homeopathic works published in India and foreign countries.

These homeopaths deserve adequate acknowledgment of their labors and worth from every country where homeopathy shines.

Some of my foreign colleagues, notably Drs. T. C. Duncan, C. S. Raue, T. F. Allen, R. Hughes, R. E. Dudgen, Simon, Schwabe, and others, wrote to me to know whether there is a "Homeopathic Society" in Calcutta or not.

To their query my answer is that two homeopathic societies have recently been opened in Calcutta.

The one is called the *Calcutta Homeopathic Society* which is located at 35 College Street Calcutta. The other is the *Hindusthan Institute of Indigenous Drug Proving*. This was founded by Dr. S. C. Ghose of Bhowanipore for the proving of indigenous plants. It has twelve medical men who act as provers and much good work has been done by this infant Society.

At present there have sprung up many respectable homeopathic pharmacies in Calcutta. The names of Lahiri & Co., King & Co., L. V. Mitter & Co., Hahnemann Home, Berigny & Co., B. K. Paul & Co., and Ringer & Co., deserve conspicuous mention. Among these pharmacies Lahiri & C., have got two branch establishments in Calcutta. In Backergunge, Bankipore, Patna, Muttra they have opened branch establishments which are being conducted with order. The manner in which the directors of these pharmacies are performing their duties and responsibilities reflects great credit on them and casts a lustre on the fame of Hahnemann.

Of all the medical systems which have successively made their appearance in the world, there cannot be found any which has commanded more world-wide renown and greater interest than homeopathy. If we trace the history of homeopathy we shall find that on the one hand it won the highest admiration and the most exalted eulogium, while on the other hand it became the subject of the most unjust calumny, satire and criticism. Like all discoveries, like Harvey's circulation of the blood, like Paracelsus' antimony, and like Jenner's vaccination, Hahnemann's homeopathy was, for some time, persecuted with the most remorseless rancour by its antagonistic factors. A tempest of derision burst upon Hahnemann's head while the news of his discovery was promulgated. How preposterous and contemptible were all the denunciations which were made to the detriment either of his fame or his philosophy, and which rested solely upon a bold supposition that Hahnemann's views were a madman's ravings and would be nipped in the bud. The superiority of his philosophy which he ever maintained with so much kingly

dignity, bore the infallible stamp of the exuberant predominance of his intellectual vigour. The popularity of his remedies and the fame of Hahnemann were the universal talk, and this fact fanned the flame of ill-feeling and jealousy of the followers of Hippocrates. Hahnemann spared no pains to destroy this baneful ship of prejudice with the tremendous torpedo of reason, but could not insinuate himself into the very heart of their deep-rooted bigotry. He pulled down the fortification of the reasonings advanced by the antagonistic factors, but could not pacify them.

No body can hold in mean estimation the transcendental genius of Hahnemann who is now regarded as the greatest medical explorer and the sublimest medical philosopher that the world has ever been graced with. It was the lightning of Hahnemann's genius and matchless intelligence which dealt the death-blow to the existing medical evils.

To lift up the minds of the people to a healthy atmosphere of medical science and to dispel the darkness which stretched like a network into every nook and corner of this vast universe requires, no doubt, the agency of a superhuman being and it was the immortal Hahnemann who performed that glorious task. If we dive deep into the bottom of the history of medicine, we shall be painfully struck with the truth that the views or theories that were accepted with an amount of eagerness, and were the rage of the day, proved to be false in the long run. They flourished for a time and when put to the touchstone of experience proved to be founded upon irrational and illogical basis. But the teaching and principles promulgated by Hahnemann and his disciples have stood the probing tests of the world for more than a century and his law of cure

stands unchanged to the present day. All the wonderful achievements which Hahnemann performed were not accomplished by chance. All the glorious triumphs which resulted from his grandest conceptions, were not the brilliant and momentary flashes of unthinking genius. Hahnemann was placed in many severe trials ; he was environed with divers dangers and difficulties ; but the heroic courage with which he subdued the wildest strokes of misfortune, attracted the deepest admiration, even of his enemies. His dearest friends detested him ; his nearest relatives began to shun his company ; his brother practitioners thought him to be fit for a lunatic asylum. But still Hahnemann stood like a rock which no storm could shake. The interest and weal of his new science lay nearest to the innermost core of the heart. A ban of proscription was upon his head. He was a wandering wayfarer for some time. Those who wish to inaugurate an enterprise must not succumb to any difficulty, imaginary or real. The incubation of a discovery is fraught with innumerable difficulties, and its consummation requires the energy of a Wallace and the intellect of a Newton. The indomitable perseverance and scientific precision with which he tried to sow, or, more properly disseminate, the seeds of his sublime principles were the perennial source of his earning the epithet of "utopist" from the ignorant and his enemies. Had Hahnemann not relinquished the allopathic profession he would have never experienced the bitterness of adversity. But the path of truth is ever barricaded by sorrows and sufferings, and dangers and difficulties and the great Washington of medical independence buffeted the billows of starvation and endured them all with passive submission and heroic courage. Life without enthusiasm would resemble a year without spring—cold



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and devoid of genial heat. Struggle is the invariable antecedent of victory. There can be no victory without previous struggle. It was oftentimes marked that his enthusiasm flashed through the gloom. There lies the greatness of Hahnemann. He contributed more than an army to the extension of knowledge. This world has been adorned with many great men. It was Columbus who blessed the people with a new world ; Newton and Copernicus, Harvey and Vesalius, with science ; Orpheus and Chaucer, Homer and Dante with poetry ; Aristotle and Socrates, Bacon and Spinoza, with moral philosophy ; but it was the great Hahnemann who has, by the greatness of his heaven-kissing intellect, fashioned anew the dominant theories of the medical world, and brought about a perfect and glorious reformation of the age in which he played a prominent part. He possessed the enthusiasm of a Columbus, the intellect of a Newton, the faith of a Luther, perseverance of a Bruce, independence of a Mazzini and the purity and integrity of a Washington.

Truth triumphs alike over custom and prejudice, and the doctrine of great Hahnemann has therefore advanced with rapid strides, sweeping away the stumbling-block of progress with the superiority of its laws. It is no hyperbole or fiction to say that homeopathy has widened its boundaries over the entire civilized world. Homeopathy has survived the deadly arrows of persecution and won the clustering laurels of triumphant worth. The attention of all the civilized world has now been directed to the sublime truth of Hahnemann's homeopathy in its pristine purity, and the mist of misconception, wilful or otherwise, that prevailed before as to its relative position in the medical world, has been cleared by the convincing gale of its worth.

An erroneous impression reigns supreme that allopathy possesses an incontrovertible vantage-ground in the combating of acute diseases, and in this respect it is far superior to homeopathy. But now-a-days, this impression does not carry any weight, and we cannot but laugh it away with disdain. It will be out of place if I attempt to popularize the teachings of Hahnemann by exhibiting the unrivalled and almost magical power of homeopathy over acute diseases in this book.

It is very difficult for a physician of ordinary intelligence to be a successful practitioner of homeopathy. The true difficulty stands not in the way of its theory, but in the way of its practice. Homeopathy is, no doubt, too esoteric. It is of paramount importance on the part of a homeopathic physician to hunt out the nosological, etiological and symptomatological lesions if he wish to earn the laurel wreaths of success. Generalization and individualization must not be lost sight of. Its field has lately been so vast and fathomless that its followers will meet with constant failures in the success of their treatment if they do not try to grasp thoroughly its materia medica and if they do not apply their intellect to the careful espital of the divers symptoms and syndromes that are exhibited in the patient.

"That adequate effects can only be got from massive doses" is the premise upon which allopathy rests. It recognizes only the force of weight, apart from that of atoms. Physics and Chemistry nevertheless afford ample and tangible evidence to enlighten us in arriving at a clear distinction between these two effects of masses and atoms. The whole science of chemistry is built upon the foundation of the qualities of atoms and particles. We are daily becoming cognizant of the great influence of miasma in generating pestilence which devastates the population

of large cities and provinces. And what is this miasma? It consists of something, prodigious effects of which are marked, and yet it is so small that no scientific instruments are sensible enough to detect its unwelcome approach or injurious contact. It is nothing but a contagious or infectious poison, generated outside the living organism, contaminating the atmosphere and thereby so acting upon the health of the majority of the people as to excite one or another form of zymotic derangements, such as ague, typhus or plague. Is it not, therefore, easy to rely upon the efficacy of infinitesimal doses in relation to the human system? To be acquainted with the constitution of a sufferer, it is indispensibly necessary to be aware of his previous condition of health, and the disease he had in childhood. The health and disease of the parents may also aid the physician to get at a true clue of the malady, for we all inherit, more or less, the idiosyncrasy and constitution of our parents. Everybody is well conscious of the fact that the official science of medicine restricts itself to relieving the sufferer, whether the amelioration is wrought by curative agents or palliatives. Indeed, it has forgotten its truly noble aim and mission. We are surprised to find that surgery very often occupies the field of medicine. Cancer is, no doubt, a very dangerous malady. The authorized schools of medicine have given many horrible names of the malady. The sharp and penetrating knife of the allopath is constantly at work to take off its product. And what is the eventual consequence? After the operation the cancer grows again. Allopathy removes only the product and leaves the germs. Only the branches are cut down, and so the roots are left to grow and put forth new shoots. On the contrary, homeopathy has the power

of giving a new form to the corrupted blood and of altering the constitution. If the monster of this lingering and deep-seated malady has ascended the culminating height of its destructive inroad and if death knocks at the very gate of life, it can still be asserted without any fear of animadversion that homeopathy will undoubtedly carry off the palm of victory by bringing about a happy amelioration of all the principal agonizing symptoms. With the extraordinary swiftness of the prophet's gourd the almost dying embers of vitality are sometimes re-kindled.

When the inroad of cholera was first marked in Europe, homeopathy was then lisping its first words. Could anybody predict at that trying time that its maiden sword would be the terror of this monster of a horrible disease? But the adherents of the old school of medicine, with all the good array of their divers heroic weapons, can hardly cope with the fury of a cholera epidemic—nay, even the strength of all their long-fostered dogmas is not at all commensurate with the ravages of this dreaded pest. Even the opponents of homeopathy can not deny the uncontested truth that this fell disease itself has now become the glorious medium, throughout the length and breadth of India, of propagating the marvellous efficacy, undying renown, and withal the superiority of homeopathic remedies. During the recent visitation of plague in India, homeopathy has won some brilliant triumphs in the treatment of this fatal malady.

The old school of medicine is very fond of bleeding and salivation. It is only owing to the rapid dissemination of homeopathic principles that much distrust of blood-letting and salivation is fast gaining ground. Emboldened in our reliance upon the efficacy of our Hahnemannian

remedies, we take the bold attitude to proclaim that our bills of mortality, which are swelling every day, may, in some cases, be attributed more to the deleterious influence of its cherished dogmas than to that of the malady itself. The present generation boasts of its enlightenments. The days are gone by for paying the tributes of admiration and homage to any antiquated custom that does not rest upon the groundwork of reason and experience. The most liberal and reasonable followers of Hippocrates have long learnt to place implicit reliance upon the law of similars, and it is a matter of supreme gratification on our part to note that there has now sprung up an inexhaustible fountain of faith in the infallibility of homeopathic remedies. I can take much pride to say that as the cycle of its progress rolls on, homeopathy will be recognized as the only medical system in the world, and then a day of beauty, grandeur and happiness will dawn upon us, illuminating the atmosphere of medical science. The public are the best judges in testing its merits, and then they may throw it off as worthless dross or may welcome it as the most benevolent guardian angel of humanity, deserving the highest guerdon and the warmest admiration and gratitude of the people.

Before I conclude, I request our colleagues to remember always the definition of a homeopathic physician formulated by the eminent Dr. Eugene H. Porter, of New York. The definition runs as follows :

“A homeopathic physician is one who adds to his knowledge of medicine a special knowledge of homeopathic therapeutics. All that pertains to the great field of medical learning is his by tradition, by inheritance, by right.”

As Hahnemann's inheritors, there is left much which

should be accomplished by us. He has carved out a luminous path for us through the shadowy realms of medical science ; it is our duty to march forward *sans peur et sans reproche*. He has left behind him a snowy white edifice of truth founded upon the basis of time-honoured and irrefragable principles, and we should be ever up and doing to preserve this sacred inheritance from a falling on, either overt or covert, of its enemies, and to beautify it with our finishing touches. It is incumbent upon every one of us to contribute our quota, however small, to the stock of homeopathic progress. Homeopathy has a claim upon every one of us ; he who tries to shirk that claim does a great deal of injury to himself and to homeopathy.

Homeopathy and Its Principles of Cure.

The eminent homeopathic practitioners of our own country were recruited from allopathic colleges. As Government despises homeopathy, there is no Government Medical School in India where the principles of homeopathy are taught.

As the public in our country love homeopathy now-a-days, we take this opportunity of explaining the underlying principles of homeopathy which are totally unknown to them. There are some individuals in our country who do not know anything of homeopathy, but in spite of their palpable ignorance, they scoff at and ridicule it.

These few lines will elucidate the doubtful points and remove the mist of scepticism from their minds.

Homeopathy does not now lisp its first words. It has spread into every nook and corner of our country. It is a matter of great mortification on our part to say that there are many educated men in India who do not know the principles of Hahnemann's New Science of Therapeutics, but in spite of their ignorance they always scoff at and ridicule Homeopathy. The sum and substance of the arguments directed against Homeopathy is the offspring of ignorance, pure and simple. Homeopathy has been put to the touch-stone of experience and experiment and has ever come off with flying colours. As many educated Indians like Homeopathy now-a-days and as there is every likelihood of my book being sent to or purchased by them, I cannot but write this article with the ostensible object of vindicating the claims of homeopathy as a rational system of medicine and of dispelling the darkness from the minds of those persons who are not conversant with the principles of Homeopathy.

A living being is the combination of soul and body. Soul lives inside the body ; we cannot see the soul, but we see the body ; the soul is immaterial, but body is material. A body without soul is an inert thing. It cannot move, feel nor do any thing. Soul is, therefore, found to be the immaterial, imperceptible, spirit-like force which imparts animation to the material body ; it is the vital force. The soul or life is a spirit-like force. Every kind of malady may manifest itself when this vital force is present in the organism. It is, therefore, clear that the malady has its origin in the soul and comes on with outward manifestations upon the body. It is thus seen that the soul is the recipient of the disease origin. The picture of a malady cannot be drawn by any individual ; it is not visible. The manifestations of a disease are visible, but the cause of it is invisible. Activity is marked in the soul, but there is no activity in the body. Disease is, therefore, the outcome of the material, morbid modification, or perversion of a healthy state of the living organism, possessing some immaterial, imperceptible force prior to it for its production. This imperceptible force is nothing but the disease-originating force. We, therefore, see that a malady is produced by the imperceptible, spirit-like disease-producing force, which falls upon the invisible vital force giving animation to the material organism and keeping all its organs in harmonious vital process.

The causes of maladies cannot, therefore, be material ones. They are imperceptible, immaterial, spirit-like. No body is able to detect the existence of the poison of gout if he makes a thorough ocular demonstration. The allopaths unreasonably ignore and misunderstand the spiritual nature of disease forces. As disease is nothing but dynamic transmutation in the state of our organism and of

our vital force, it is not possible for any individual to do away with them otherwise than by the help of properties and powers which are equally capable of dynamically modifying the state of the human organism. Does the crude drug answer our purpose? A crude drug enters into the service of therapeutics by the strength of its physical and chemical properties. If a dose of castor oil is thrown into the alimentary canal, it gives rise to evacuation. This phenomenon is due to a purely physical or mechanical action of the drug. A dose of soda is given for the acidity of the stomach, in order to neutralise the acid in the stomach and this is a chemical action. And withal there is the dynamic electric power which remains hidden under the material wrapper. God has created every animate or inanimate thing with an occult power in a dormant state. Man possesses animal magnetism ; but it lies in a dormant state in every body and requires development in order to be effective. It should be developed, otherwise no body can exercise it. This occult power is present in inanimate things also in a state of latency. Electricity is developed by friction. If a piece of steel is forcibly and rapidly rubbed by a downward stroke against a hard stone, sparks of fire fly off, and kindle the tinder they fall on. When sparks are thus struck with great force and caught on a sheet of white paper, then we can see with our eyes or with the help of a lens that small pellets of steel are lying there, which have been disjoined in a state of fusion from the surface of the steel by the strong friction blow with the flint. The ordinary individual does not believe that the steel which is drawn thoughtlessly from his pocket to light his tinder, is pregnant with an unfailing stock of caloric in a latent state, and that this caloric is developed only by friction. But the fact proves

otherwise. The effect of friction is so far-reaching that not only are internal physical properties, such as caloric, odour, &c., are roused into activity, but also the spirit-like remedial powers of natural substance are thereby greatly intensified. Remedial agents are not dead masses in the general sense of the term ; on the contrary, their correct essential nature is solely dynamically spiritual—is only force which may be intensified in potency almost to an incredible degree, by that very marvellous way of trituration and succussion according to the Hahnemannian method. Pure gold, silver and platinum do not exert any influence upon the human health in their solid state. Their medicinal action remains in abeyance if they are not strongly and sufficiently triturated in accordance with the rules laid down in our Homœopathic Pharmacopœia. Natrum Muriaticum and Carbo Veg are two very excellent homœopathic remedies ; but they acquire their remedial properties when they undergo the process of trituration. It is therefore evident that the hidden powers of remedial substances are developed and their suspended animation revived, by the process of dynamization, and they thus possess activity, and attain the *ne plus ultra* of operating and curative virtues.

“That adequate effects can only be got from massive dose” is the premise upon which Allopathy rests. It recognises only the force of weight apart from that of atoms. Physics and Chemistry nevertheless afford ample and tangible evidence to enlighten us in arriving at a clear distinction between these two effects of masses and atoms. The whole science of chemistry is built upon the foundation of the qualities of atoms and particles. We are daily becoming cognizant of the great influence of miasma in generating pestilence which devastates the population of large cities and

provinces. And what is this miasma? It consists of something, the prodigious effects of which are marked and yet it is so small in mass that no scientific instruments are sensible enough to detect its unwelcome approach or injurious contract. It is nothing but a contagious or infectious poison, generated outside the living organism, contaminating the atmosphere, and thereby acting upon the health of the majority of the people as to excite one or another from of zymotic derangements, such as ague, typhus and plague. Is it not, therefore, easy to rely upon the efficacy of infinitesimal and imponderable doses in relation to the human system? The principal cause which led Hahneman to adopt such smaller doses of remedies than those so long administered was the observation that the susceptibility of the organs and tissues of the body was greatly enhanced for their specific stimuli by disease.

The eye in health can bear the brightest light, but when it is diseased the smallest flood of light produces excruciating pain. The ear in health can tolerate the roar of a hundred canon or the most loud-sounding peals of thunder, but in a state of inflammation it suffers the greatest torture from the slightest sound. Every organ of the body is painfully affected by its specific stimuli, which in normal health produce only pleasurable sensations. It is therefore clear that the various organs or tissues of human body, when not in health, react with strong force to doses of their specific stimuli, greatly smaller than those they can tolerate without pain in health. Hahnemann first laid down different doses for different medicines, but as his experience gained ground he marked that almost all remedies possessed marvellous curative powers in attenuations greatly beyond those his first experiments had led him to believe.

"There is no proof," some say, "that the organs in ill-health are abnormally hyper-sensitive in any case." The above lines, if carefully read, will disperse the mist of misconception which surrounds their minds.

That the less the medicine, the greater the remedial virtue—this is the magical feature of Homeopathy. Allopaths consider it to be a metaphysical notion rather than sound philosophy that eliminates the tangibility of a substance in order to attain the development of its dynamic or spiritual potency. Yet curiously enough, it is as true as an axiom in geometry and has led to beneficial, aye, magical results. There are certain medicines, such as Diphtherinum, Tuberculinum, which, if given below the hundredth dilution, produce an agonising aggravation of symptoms or in some cases no effect at all. Dr. H. C. Allen, Principal of the Hering Medical College of Chicago, has used Diphtherinum for 25 years as a preventive of Diphtheria, and has never known a second case of the fell disease to occur in a family after it had been administered. I ask our opponents to put it to a seaching test and publish the failures to the world. It is daily marked by even a lay homeopath that in certain cases of dysentery, Nux Vom 6 produces no effect at all, but if Nux Vom of very high potency, say of 200th dilution is given a speedy improvement commences from that very moment. Charcoal, silica, platina, lycopodium, tablesalt and all of them in their 100th, 200th, 1000th and still higher dilutions penetrate deeper and deeper down into the very bottom of the malady and bring about a happy amelioration of all the principal excruciating symptoms. With the electrical rapidity of the prophet's gourd the almost dying embers of vitality are sometimes rekindled by a single dose of any of our highly potentised remedies. These are palpable truths

which can be verified by any member of the dominant school of medicine if he has a mind to do so. Our opponents are not certain whether the power of the drugs increases as the quantity decreases and that they could not answer in the positive nay, as far as their experiments go at present, there is a limit of small doses beyond which the medicine does not act. But the above lines written by me will prove beyond the shadow of doubt that very highly attenuated homeopathic remedies, say of 1000th or 2000th dilution generally do act upon the unhealthy organism in a manner quite satisfactory and magical.

Vaccination has been cited by them as an instance of Homeopathy, but unwarrantably so. In the West, when a settlement is threatened by prairie-fire, the usual custom is to start small fires near by in the path of the flames moving on with tumultuous rapidity. Vaccination is the little fire, smallpox the big one, so to say. Vaccination is nothing but the intentional implantation of extremely venomous products of unhealthy animal tissue into the presumably healthy human organism with the consequence of generating actual disease in the person thus vaccinated.

The morbid matter, pseudo-named vaccine "lymph," is extracted from a lesion on the body of a diseased animal, and introduced by the vaccinator into the circulation of healthy children. The performance of such an unscientific operation is a direct infringement of the fundamental principles of hygiene and of sanitary science, as at present taught and understood. And withal this mode of action is in direct contravention of the basic principles of aseptic surgery, the legitimate object of which is to take away from the organism the products of disease, but never to insert them.

The present generation boasts of its enlightenments. We cannot but shed a drop of tear when we think of the monstrous absurdity of intentionally infecting the body of a healthy individual with poison from a diseased animal under the foolish plea of saving the prey of the implanted disease from the contagion of another malady! Is it possible for inconsistency to proceed further? The teaching of Homeopathy is that all maladies are dynamic. To combat this dynamic malady force, medicine possessing the same nature must be employed. In the eradication and prevention of disease, crude drugs are of no good, and sometimes bring on disastrous consequences. Every crude drug possesses a hidden force in it. The latent force is developed by Homeopathy which is nothing but dynamic. It will thus be apparent, that the drugs not employed according to the rules of Homeopathy do not cure, and so they are unscientific and irrational in the extreme; therefore, the insertion of a specific violent poison—the so-called pus, is utterly unscientific.

From time immemorial, medicines have been employed for the eradication or mitigation of diseases. In the infancy of allopathic therapeutics, it was recommended to use the medicine for us, because they have been foolishly and empirically administered with beneficial results. As time rolled on, medicines grew up into a system with a collection of drugs for the cure of diseases; and this sort of crude therapeutics descended to us from era to era, with purely chaotic improvements. No logical and scientific explanation of the administration of remedies was given, no discovery of any law was made to fathom the remedial virtues of drugs and no fixed rule was adduced for their employment in the eradication of morbid manifestations.

There are at present three leading principles of cure which govern the medical world.

The following are the three principles :—

(a) By the employment of such remedies as are capable of creating in the healthy person an opposite (antipathic) state to that of the case to be cured.

(b) By the administration of such remedies as are capable of exciting in the healthy body a different (allopathic) affection from that manifested by the disease to be cured.

(c) By the use of such remedies as can produce a similar (homeopathic) state to the natural disease before us.

(d) The first mode of treatment is the employment of a remedial agent which has been observed to excite exactly antipathic or opposite symptoms when employed in health. The cure of costiveness by the employment of purgatives, of sleeplessness by hypnotics, of diarrhœa by astringents are instances of the employment of this principle. We have seen in our every day practice that purgatives are not good in all cases of constipation, that astringent remedies are of no avail in every kind of diarrhœa, and the so-called hypnotics cannot, in every case, bring sleep to the sleepless. There are certain diseases, the opposite state of which cannot be conceived, such, for instance, as consumption, gout, pleurisy, &c. According to a beautiful provision of nature, organised living beings are not governed by the laws of organised (dead) physical matter ; they do not receive the influence of external agents, like the latter, in a passive manner ; they do not like the latter, yield themselves easily to external impressions, but try to produce the opposite of this effect. A hand dipped into warm water becomes subsequently colder than the hand that has not been so treated and it becomes colder, the warmer the water was.

The living human body does indeed allow itself to be, in the first instance, modified by the action of physical forces ; but this modification is not in it, as in inorganic substance lasting ; on the other hand, the living human organism tries to manifest by antagonism the exact opposite of the ailment first caused in it from without. This is a law of nature, according to which the administration of every remedy causes in the first instance, some dynamic modifications and unhealthy symptoms in the living human body, but on the other hand, by means of a peculiar antagonism, gives rise to a state which is nothing but the very opposite of the first, as, for example, in the case of purgatives evacuation is caused in the first action, costiveness in the latter.

It is true that the pain of a burnt hand is controlled by cold water speedily ; but it is equally true that the pain remains in abeyance only for a few minutes and returns with greater fury than before. Innumerable instance can be shewn to prove the deleterious consequences of this mode of treatment.

(b) The second mode of treatment is nothing but the principle of dissimilar action, in which the manifestations of a disease are controlled by a drug which has been found to give rise to symptoms of a dissimilar or contradictory character when given to the healthy. Every medicine has an action different from that of every other, and as, according to imperishable laws of nature, every disease produces a disorder of the human health different from that produced by all other diseases, this proposition is replete with an inborn contradiction and proves to a demonstration the impossibility of a beneficial result, for every given change can only be wrought by an adequate cause, but not *per quamlibet causam*. Different doctors would prescribe different



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medicinal agents for an attack of colic, such as warm application, cold application, purgatives and so on, no two doctors agreeing as to the mode of treatment and each trying to prove the superiority of his own prescription of that of every other. The allopaths generally prescribe complex recipes, having a multiplicity of unknown drugs which do many things, but hardly bring about a complete cure. Such a practice is not only irrational, but simply a waste of time and in many cases it becomes a source of more harm than good. Allopathy is, to a considerable extent, founded upon the principle of dissimilar action; but it does not ignore the principle of opposite action and sometimes eagerly follows it. It is as clear as daylight that allopathy possesses no single principle of its own and its pharmacopœia is pregnant with medicines which operate on different principles. No conscientious follower of the healing art cannot but dispute the rational and sound basis of allopathy, although its conservative adherents boast that they practise only the rational system of medicine.

(c) The third mode is the homœopathic mode of treatment. *Similia similibus curentur* i.e., "let likes be treated by likes" is our formula. Hahnemann was the first to make a thorough study of drugs on the healthy human organism by taking them himself in health and to carefully observe their pathogenetic effect. Is not that system of medicine regarded as wholly scientific by which we can, with ease and accuracy, determine the healing properties of drugs? The principle of *similia similibus curentur* is not a mere rule of practice like the dominant school creed, not even only the method adopted by Hahnemann, but a law of nature as true as the law of gravitation, and thus infallible. The history of official medicine is a strange compendium of strange

dreams, extravagant fancies and monstrous absurdities which are placed upon no fixed principles ; but the strength of homœopathy is the unity and invariability of its principles. It is founded upon the logic of facts ; it has no other principle than a certain law of nature as true as an axiom of geometry. If we dive deep to the bottom of the history of official medicine, we shall be painfully struck with the patent truth that systems or theories that were accepted with an amount of eagerness and were the rage of the day, proved to be false in the long run. They flourished for a time and when put to the touchstone of experience were found to be founded upon irrational and illogical basis. But the teachings and principles promulgated by Hahnemann have stood the probing tests of the world for more than a century and his law of cure stands unchanged to the present generation.

The old school of medicine was very fond of blood-letting and salivation. It is only owing to the rapid dissemination of homœopathic principles that much distrust of blood-letting and salivation is fast gaining ground. The example of the infinitesimal doses promulgated by homœopathy, has exerted a far-reaching influence on the practice of the old school. All the recent allopathic works on therapeutics have prescribed such very small quantities as were totally unknown in that school a few years ago. The eminent Dr. Trousseau recommended for obstinate diarrhœa Arsenite of potash 1 grain, distilled water 6 ounces, to be taken in tea-spoonful doses, night and morning. Drs. Ringer, Lauder Brunton, Potter, C. Bleck and others imitated homœopathy in their practice. This proves to a demonstration that the small doses of homœopathy were copied by many eminent allopaths ; but they had not the

moral courage to avow it openly. However, it bids fair to be a happy harbinger of the rise and development of homœopathy. The above lines will prove whether homœopathy is a rational system of medicine or not. It has no palliation of diseases, suppression of diseases or replacement of a disease by another. Allopathy removes only the product, but leaves the germs. If only the branches are cut down, the roots may grow and put forth new shoots. On the contrary, homœopathy possesses the necromantic power of giving a new form to the corrupted blood and of altering the constitution.

The attention of all the civilised world has now been directed to the sublime truth of Hahnemann's homeopathy in its pristine purity, and the mist of misconception, wilful or otherwise, that prevailed before, as to its relative position in the medical world, has been cleared by the convincing proof of its excellence and worth. There must be a law or fixed principle of cure. No "guess-work, empiricism, or round-about methods, or a cut-and-dried use" of drugs can bring about a real cure. The fact of one remedy acting on a certain principle and another on a different principle, and so on, is simply ridiculous and is not sanctioned by the immutable law of nature. Homœopathy has only one law of cure and brings about "the speedy, gentle and permanent restitution of health or alleviation or obliteration of disease in its entire extent, in the shortest, most reliable and safest manner, according to clearly intelligible reasons."

Dr. Sircar, in embracing the principles of Homeopathy renounced the shining prospect of a brilliant professional career, and this fact alone is a tangible evidence of his courage and independence. Men differ and will continue

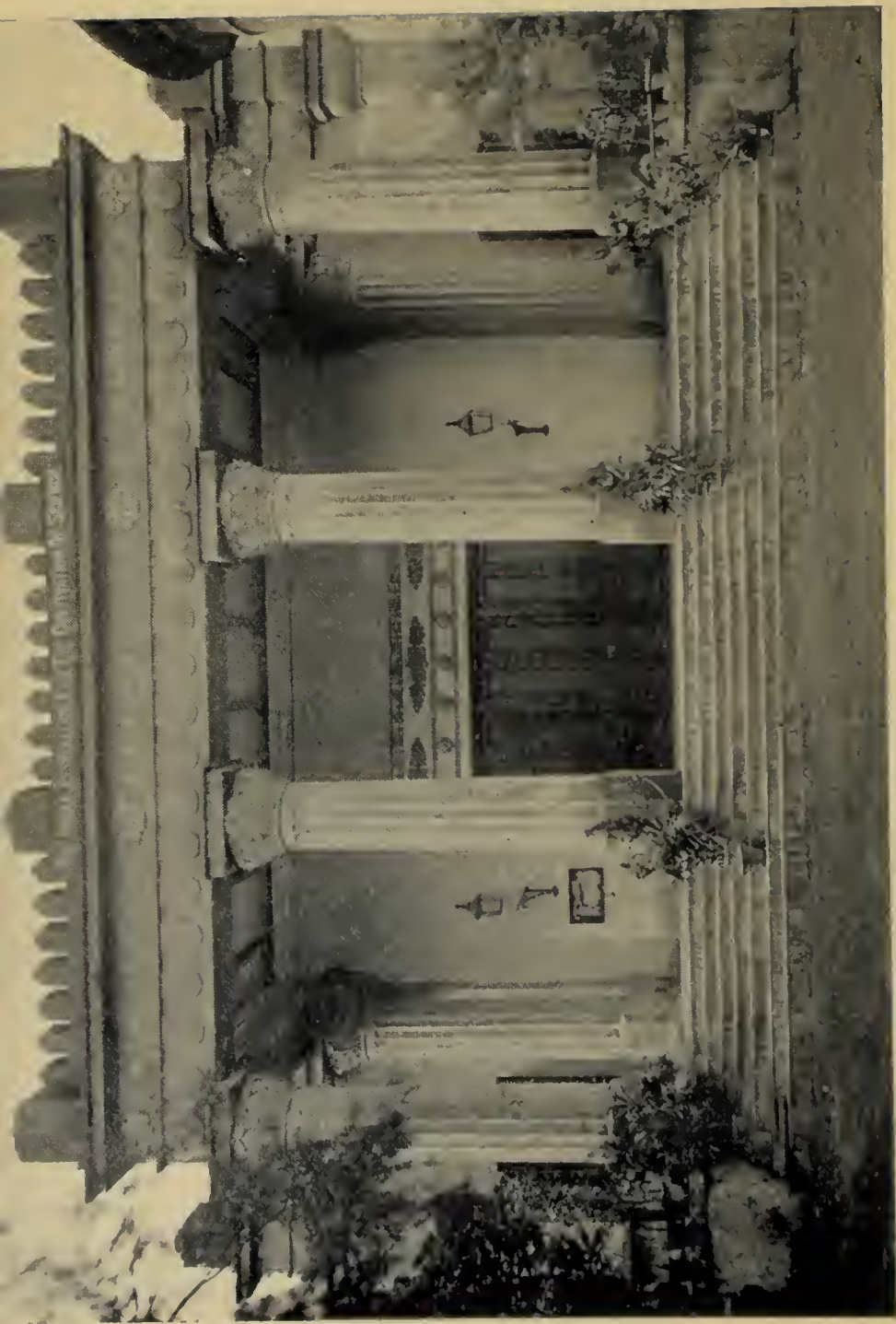
to differ on the speculative question involved in such a renunciation. But there can, we think, be no disagreement as to the greatness of character of one who voluntarily sacrifices all worldly gains for the sake of his own conviction.

In the *Calcutta Journal of Medicine* for August, 1869, Dr. Sircar published an article entitled "The Desirability of a National Institution for the Cultivation of the Physical Sciences by the Natives of India."

In this article is to be sought the origin of the "Indian Association for the Cultivation of Science."

He was appointed a Fellow of the Calcutta University in 1870 (Dec. 3) and was placed on the Faculty of Arts. Eight years later, in 1878, by a Resolution of the Senate at its annual meeting, he was placed on the Faculty of Medicine. The members of the Faculty protested against this nomination, objecting to come in contact with one who professed and practised the absurd and obnoxious system of homeopathy. This drew forth a letter from Dr. Sircar's powerful pen, to which they replied. This compelled him to send another reply in which the cardinal doctrines of homeopathy were enunciated with such logical precision and supported by aid of such authoritative opinions of the most eminent men of the profession, from Hippocrates downwards, that the Faculty was convinced that Homeopathy was indeed the only scientific system of medicine as yet discovered by a man and not the obnoxious and unscientific system as misrepresented by the Faculty.

He spared no pains to destroy this baneful ship of prejudice with such tremendous torpedo of reason that he was able to insinuate himself into the very heart of its deep-rooted bigotry.



THE INDIAN ASSOCIATION FOR THE CULTIVATION OF SCIENCE.

His second letter met with a glorious triumph in the Senate which upheld their Resolution nominating him to the Faculty of Medicine.

The want of an Association for the cultivation of Science in India was keenly felt by Dr. Sircar, and to remove this long-felt desideratum he established the Science Association in 1876. Dr. Sircar was not only known as an eminent homeopath, but also as a great scientist. He devoted his life-blood to the advancement of Science in India. We can think of no other Indian who in our time and generation rendered more brilliant services to our country, Homeopathy and Science than the late Dr. Sircar. He raised us in the estimation of the English-speaking peoples such as no one else has done.

The Science Association established by him stands as a shining evidence of his love of Science. He made a life-long endeavour to prove the usefulness and advantages of a thorough scientific education. He suffered many losses for the sake of his Science Association. He carried on its work without any appreciable help from his countrymen for almost 30 years. His courage paid the penalty of disappointment and discouragement. He met with few helpers and fewer supporters. He performed the onerous responsibilities and duties of this Association at the sacrifice of a most lucrative practice, aye, of his health and strength. To speak the truth, he fell as a glorious martyr before the shrine of duty and faith. He courageously put his life to hazard for the accomplishment of his divine mission—a mission which ruined his health. He, on several occasions, committed suicide for the sake of truth and duty and ever rose like the phoenix, in new bloom and fresh vigour from his own ashes. The life of

Dr. Sircar teaches us the magic of duty and self-sacrifice. His life was cast into a gulf of sorrows and sufferings, and yet it was a life pregnant with the fire of enthusiasm. His love of duty hovered, like the bee, round the white lily of his soul. His heart was ever illumined by the sanctuary light of duty.

We can not better repay the obligations he has laid us under, nor can we more adequately give proof of our veneration and appreciation of his worth and services than by coming forward in our thousands to the support of the glorious Science Association to the noble cause of which Dr. Sircar had devoted his life-blood and which was blessed by him with his dying breath. For the last seven years he had been ailing, and his address which was read out at the last annual meeting of the Science Association of which he had been the prop and pillar, was pregnant with the heart-rending ring of a swan song and the like of which his countrymen never expected to hear from that once resonant voice. And now that he has gone to that region from which no traveller returns, he has bequeathed to us the sublime and unrivalled legacy of a life of high aims and life-long endeavours, of single-minded devotion to what he conceived to be his mission in life.

The chapter on the "Rise and Development of Homeopathy in India" will prove that there is no unity among our homeopathic practitioners and this patent fact was marked by Dr. Sircar also. Dr. Sircar, throughout his busy life, deplored the existence of this sad disunion in our ranks ; and seriously asked whether this state of things should be allowed to continue. The existence of homeopathy would not have been marked in Calcutta

or in the Mofussil, had he not had the moral courage to take to homeopathy and to successfully shake the very foundation of the old temple of Aesculapius, by his splendid cures and his heroic advocacy of the system in his Journal.

He was also deadly against the establishment of any Homeopathic School in our country.

For the entertaining of our readers we quote the following lines from his presidential address delivered on the occasion of the celebration of the 147th Anniversary of Hahnemann's birthday :—

GENTLEMEN and COLLEAGUES,—

My cordial greetings to you for your kind presence at this meeting, especially in this unexpectedly sudden inclement weather, which proves your devotion and loyalty to truth. For, gentlemen, we are assembled to-day to bear witness to the most beneficent truth ever discovered by the genius of man, and to pay our yearly homage to the memory of the man whose genius made the discovery.

These anniversaries of the birth-day of Hahnemann must be celebrated till the truth he discovered has permeated the profession, or till at least the majority of the profession recognise the truth for the weal of the human race. Ever since you did me the honour of making me your president we have been holding these anniversaries regulary. It is only last year when about this time I was almost in my death-bed that this anniversary was not held. No one regrets this more keenly than I do. I hope I have made amends for this by appearing before you this evening, not without considerable risk to my tottering health. You were pleased to make me your life-president, but as my life is rapidly drawing to its

close, I earnestly hope, that in anticipation you will elect some one in my place, so that in future you will be able to do without me.

Now, dear colleagues, "Great, indeed, is truth and will prevail," but that should not be our excuse for idleness or indifference. We must remember that truth is no mere abstraction but a concrete reality, the embodiment of God's ways as observed in the laws which govern the phenomena of the universe. The mind of man has the privilege of discovering these laws. When we thus recognise the truth we become partakers of the benefits that flow from it. And then it becomes our duty to make others our co-partakers. Strangely enough it is not always that men readily recognize truth when discovered by others, and not unoften we find men who will not only not recognize such truth but persecute those whose privilege it has been to discover it. Pride or interest or both are the mainsprings of this strange behavior. In the case of homœopathy both pride and interest have actuated the majority of its opponents and persecutors. Very seldom has genuine love of truth been at the bottom of the opposition, but when it is, it is not difficult to convince the opponent.

Such being the state of things in our world, such being human nature, it becomes the imperative duty of those who have the privilege of possessing a truth which is calculated to be of benefit to their fellow-men, but which is opposed from interested motives, to do their best to propagate the faith that is in them. This duty becomes the more imperative the greater is the benefit likely to be derived from the truth. What truth can be more beneficial to mankind than that which leads to the selection of the

right remedy in the treatment of disease for its cure or its relief?

Those of you, who have become convinced that of all the methods of treatment in vogue, the homœopathic is the best and comes to the ideal of scientific, being based upon a law of nature which you daily verify at the sick bed, ought to know what your obvious duty is. You meet with opposition not only from your professional brethren of the old school, but even from your patients. You ought to conquer this opposition. The best way of doing this is to effect cures and to publish them. The former you can succeed in doing only by a thorough acquaintance with homœopathy which means the whole circle of the medical sciences. You should not for a moment think that a mere knowledge of the materia medica by rote is enough. You must be able to thoroughly understand the significance of the symptoms of the drug and interpret the symptoms of the patient. This, I need hardly remind you, you can do only by a thorough knowledge of anatomy and physiology. You must remember that your opponents are experts in all these and other auxiliary sciences, and you would not only cut a sorry figure if you are found wanting in knowledge of these, but you will make sad mistakes to the great and perhaps irreparable injury of your patients. No one ought to be and can be a homœopathic practitioner who is not intimately acquainted with the structure and functions of the living organism the disorders of which the physician and the surgeon are called upon to repair.

It is sad and disheartening nowadays to hear more and more of failures of homœopathic treatment. What but failures could be the result when most of the practitioners of homœopathy are deplorably wanting in the necessary

knowledge, when wrong diagnosis is the rule, when deceptive prognosis are given, and when our medicines are administered with a light heart as if they were capable only of good and not of evil, which is a logical absurdity. Flushed with success in a few cases in which any one with a slight knowledge of our ordinary remedies can achieve success, the practitioner is often led to treat the most serious cases with the same levity and without the necessary care and anxiety, and thus court the most ignominious failures.

The next means by which homœopathy can be advanced is, as I have told you, the publication of the cures effected by it. Bear with me when I take the liberty to tell you that you have not shown the full extent of zeal that is expected of you. There are two journals in existence in this city, but how few are the cases published in them. If each of you would report but one case a month we would have got at least twenty-four cases for each number. I have been appealing to you for contribution ever since my journal was started thirty-five year ago, and this has been literally a cry in the wilderness. Want of time is generally pleaded for not being able to report cases. I admit that some of you are much pressed for time, but those work most who are the most busy. Want of time is an excuse of the idler, the apathetic, and the indifferent. But let me beg of you to remember that a homœopathic practitioner can ill afford to be idle, apathetic, and indifferent. He must not content himself with only earning his bread. He has charge of a most sacred cause towards the advancement of which he must incessantly work heart and soul. And let me tell you with the authority of a long experience that you cannot advance the cause without

advancing your own interests. The habit of reporting cases would give precision to your ideas, would enable you to study symptoms in the patients and symptoms in the *materia medica* more intelligently, would, in a word, make you better and more successful practitioners.

The non-publication of cases in the local journals has an effect upon the public which you have perhaps not thought of. It is this, they think that we have nothing worthy to publish. They see Indian cases of astounding cures in foreign journals, but they know who these cases are reported by. They know that these vaunting practitioners have not the status of the regularly trained medical man in this country, however loudly they may call themselves "Drs." and however widely they may advertise themselves as such.

Now, my dear colleagues, if you had taken care to publish your cases in your own journals, one of which, at least, as you will see from its list of Exchanges, goes to the remotest parts of the world, you could have effectually prevented this disgrace, this fraud upon homœopathy, a system which demands the most thorough general knowledge and the highest science for its successful cultivation and practice.

And finally let me urge upon you the necessity, the absolute necessity, of union, not of trades-union, but of healthy, enlightened union, proceeding from culture and philanthropy, from a due sense of your responsibility as physicians in the largest sense of the term, and as homœopathic physicians charged with a knowledge which is despised and persecuted by the majority of the profession, but which is really the most advanced point yet reached in the domain of therapeutics, and which therefore you are bound to

diffuse the blessings of in all conscience. I would not have touched upon this subject at all if I had not with the saddest heart observed grave symptoms of disunion amongst us. I should be wanting in my duty as the oldest among you, if at the time of taking my final leave of you, I had shrunk from warning you of the danger that will inevitably result from this disunion.

One of the gravest symptoms of this disunion which I cannot help noticing is the multiplication of Homœopathic Schools. Where we have absolutely no materials, no funds, for one school we have four schools in our city. There are hardly more than two dozen regular practitioners in Calcutta and the suburbs, of which scarcely a dozen take any interest in school-making. So that literally there are four parties with divided interests amongst a dozen. Is this state of things desirable? I have been opposed to the establishment of even one school, when the proposal was first made to me, for the simple reason that unless we can establish a school, which we have no means of doing, on a footing of equality with the old school Medical College that exists in this city with all the advantages of endowment from Government, and which enjoys a world-wide renown for its ample and adequate provision for instruction, theoretical and practical, in all the branches of Medicine, we shall make ourselves a laughing-stock in the eyes not only of the old school but of the world, and deservedly so, because from such school as we can establish with inadequate means, we can only turn out ignoramuses who cannot but bring unmerited disgrace upon homœopathy. I have no objection to, indeed I will most gladly welcome, the establishment of post-graduate lectures, whereby we can impart instruction to those who are capable of profiting by

them. In this way if we can teach half a dozen a year, and win over even one of them to our side, that will be a distinct gain to Homœopathy, at least it will be better than if we turn out hundreds of quacks.

One inevitable disastrous consequence of the schools already established has been the creation of an impression on the mind of the public that homœopathy does not require for the understanding of its principles any respectable learning, any knowledge of anatomy and physiology except what may be gathered from books. These schools, I am ashamed to say, has made child's play of homœopathy. Prejudiced as members of the old school are, and we must not forget that we ourselves were in the same predicament, their prejudices have been deepened by our unwise, over-zealous action. I would entreat you to ponder well before you proceed further. In this matter you should be guided by reason and not by mere sentiment, by a consideration of future consequences and not by delusive present advantages.

THE
**Hindusthan Institute of Indigenous
Drug-Proving.**

Dr. Sircar tried his best to start a society for the proving of indigenous drugs of India ; but he could not succeed. We are, however, glad to say that we have been able to open a society for the same which has done some good to our cause.

The name of Hahnemann is now a household word of every home in this vast universe. He is now regarded as the greatest medical explorer and the sublimest medical philosopher that the world has ever been graced with. The Homeopathic Pharmacopœia has been enriched with innumerable valuable drugs. Every civilized country of the world has contributed its share to the stock of this great science of therapeutics ; but India has done nothing of the kind and unfortunately for India we have yet done nothing to add to the dignity and usefulness of Homeopathy. The American Institute of Homeopathy is the parent Homeopathic Association in the United States of America. It has felt the necessity and utility of the re-proving of our Materia Medica and it is, no doubt, a right move which should command the sympathy of every member of our profession. India is pregnant with innumerable herbs and plants which have, in the hands of our Ayurvedic physicians, saved numerous precious lives from the jaws of death and the efficacy of these medicinal instruments cannot be doubted by anybody. The fact is that the practitioners of medicine in this country have, for centuries, derived the knowledge of their science and art not in public schools or colleges, but from individual professors.

There were some professors in our country who did not teach their pupils to the full extent of their knowledge. The great drawback of this practice was that many splendid drugs died out of existence as suddenly and completely as they came into it and their names have been obliterated from our memory for ever. There are still many herbs and plants in India whose therapeutic virtues are sufficiently known to us and which, if they are thoroughly and scientifically proved according to the rules laid down by Hahnemann, may turn out to be grand homeopathic remedies of our *Materia Medica*. It is daily marked by us that the plants growing in a particular locality bear a remarkable affinity to the temperament and constitution of the individuals inhabiting that locality. It is, therefore, apparent that Indian drugs will be found most suitable to our constitution. In every country there is an Institute or Society of Drug Proving ; but in India there is none. This sort of a Society is the crying need of India and in order to remove this long-felt desideratum we have, for this purpose, established a Society which is called "The Hindusthan Institute of Indigenous Drug-Proving." It is not only a novel departure from the traditional haven of our indifference, but a responsible adventure which is fraught with great difficulties. When we think of the gravity of our situation, we cannot but tremble before the magnitude of the task that we have imposed upon ourselves. It is not possible for a single man to accomplish this object. Nothing but united, energetic and fearless work and co-operation can make the Institute what it should be in India and can place it on an adamant foundation which may live uninjured to posterity. There is a high-flown name of our Institute, but we do not wish

to herald forth its birth by almost deafening flourishes of the trumpet. No society can be ushered into existence under more humble auspices than this. I beg to say with great sincerity of heart that the principal object which has animated me to open this Institute is to remove the slur from the good name of India. The birth of the Institute has taken place single-handed and as time rolls on, it shall be able to win sympathy of our countrymen.

The importance of the establishment of a Society is being keenly felt by every body and no body can deny the usefulness of such an Institution. Necessity is the mother of invention. America and other countries felt the want of Societies which would pave the way for the accomplishment of their aims and aspirations, and so they formed them. Modern India is greatly different from Ancient India. English education has appeared in our midst, and we are undergoing regular revolutions of mighty potency, which are operating with powerful force upon the foundation of Indian Society, greatly contributing to the cause of Indian unification. Religious and linguistic differences may exist among us, but they do not prove that we cannot be united. The desirability and importance of promoting a feeling of sympathy and union among our profession may be fulfilled by the establishment of a homeopathic Society in Calcutta. In a society we always come in contact with others, and mixing with them, we may detect our weaknesses and defects. A unification of the interests of our profession is greatly needed. Individual opinion cannot easily create a hearing. United representatives always carry a great weight. No body can boast that his education and knowledge have been perfect. Our education in India comes to a standstill as



A. K. DUTT, L.M.S.
Vide Page 33.

soon as we leave our Schools or Colleges. A meeting of the celebrities of our school will greatly help to harmonise the object of the Society. He who will attend the sittings of the Society will carry away something, or will be reminded of something or will say something, which will bear good fruits in the long run. It is from the occasional contact with the master minds that the Society will be in a fit position to scatter the seeds of our system far and wide over the land. New life and vigour have now been imparted to this old country. The time has arrived when a sudden craving for general knowledge appears to have smitten every member of our profession.

The cry for progress and advancement has again been taken up with fresh vigour, and we are daily awakening to a sense of our importance and are ready to take our place among the nations of the world.

I, therefore, strongly appeal to our brother homeopaths in our country to dismantle the fortification of animosity, banish the hydra of division and make away with the cockatrice's egg of jealousy and request them to be united as "one individual soul for ever," so that we can resuscitate the dying embers of our former greatness and genius, and fan them forth into a living flame, in order to prove that we are not lacking in originality and intelligence. This Society will, no doubt, prove a divine blessing to us, and will enable us to chase away the cimmerian darkness which has clouded our intellect.

But I say with all sincerity of heart that I am a pigmy before the giant of this enterprise, a molehill before the mountain of this stupendous task. Nothing daunted, I shall push on in the stream of this adventure and shall do my work *sans peur et sans reproche*.

The present generation is a period of renaissance and the spirit of this wonderful age has goaded me on to emulate the noble example of our foreign colleagues, and to tread upon the heels of those distinguished representatives of Homeopathy. I have very recently proved *Nyctanthes Arbor-tristis* and *Ficus Religiosa* which are two very valuable indigenous plants of India. Both the drugs have turned out to be very efficacious and useful remedies of our Materia Medica. A short Materia Medica concerning *Nyctanthes* was written by me and published in the *Homeopathic World* of January, 1901. Another article relating to this drug was contributed by me to the *North American Journal of Homeopathy* of June, 1901. I was requested by the eminent French Homeopath, Dr. Leon Simon, of Paris, to write an article on this drug for the French Homeopathic Medical Society and complied with his kind request. That article was translated by Dr. Simon and presented to their Society and subsequently published in the *Revue Homeopathique Francaise* of July, August and September, 1902. Another contribution from my pen regarding this drug was published in the *Cleveland Medical and Surgical Reporter* of July, 1903. A full account of the provings and clinical verifications of this drug and *Ficus Religiosa* was published in the *Homeopathic Recorder* of April, 1904 and June 1904. The Editors of *Allgemeine Homöopathische Zeitung* translated my article dealing with *Nyctanthes* and published it in June 2, 1904.

The Editor of the Journal of the British Homeopathic Society was kind enough to publish a summary of my article on *Ficus Religiosa* in the pages of that journal for July 1904. Dr. H. C. Allen, Editor of the *Medical Advance*, was much interested in my above paper and published an

interesting synopsis of the action of *Ficus Religiosa* in the *Medical Advance* for August, 1904.

I published two articles relating to these two drugs in my *Indian Homeopathic Reporter* in December 1904 and April, 1904.

Dr. John H. Clarke, Editor of the *Homeopathic World*, London, has been so very pleased with the efficacy of these medicines that he has very kindly incorporated and published them in his "*Prescriber*" and his monumental work—*Dictionary of Practical Materia Medica*. Messers. Boericke and Tafel, E. Gould and Son, Dr. Schwabe and Dr. Heath take them from me every now and then in large quantities.

I have proved another indigenous drug of India. It is called *Justicia Adhotoda* and is found to be useful, very useful indeed in cough, cold, bronchitis, pneumonia, etc.

An article dealing with the provings and clinical verifications of *Justicia Adhotoda* was written by me and published in the *Homeopathic Recorder*, of Philadelphia in May, 1905. Other papers upon this drug from my pen were published in *Revue Homeopathique Francaise* of April, 1907, *Journal Belge d' Homeopathie* of February, 1907 and in *Progress* of July, and August, 1907. A Synopsis of the article on *Justicia* was published editorially in the *Journal of the British Homeopathic Society* of July, 1905 and in *Allgemeine Homöopathische Zeitung* of 20 July, 1905.

I do not know whether I shall be able to do any good to our cause. The public in our country may shew their Jewish antipathy to it and laugh it away with disdain. The project may meet with an utter failure in the long run, but I can assure my colleagues in India and foreign countries that I shall be ever trying my best to perform the duties and responsibilities of this self-imposed task with faithfulness, cons-

ciences and scientific precision, so that the enterprise may not end in smoke. I may, however, fail in my attempt ; but still I am determined to devote my life-blood to the progress of this Institute. It is a mistake to suppose that men succeed through success ; they much oftener succeed through failure. Many, who have seemed to fail utterly, have often exercised a more potent and enduring influence upon their race, than those whose career has been a course of uninterrupted success.

Well the poet has said :—

Not all who seem to fail, have failed indeed ;
 Not all who fail have therefore worked in vain ;
 For all our acts to many issues lead ;
 And out of earnest purpose, pure and plain,
 Enforced by honest toil of hand and brain,
 The Lord will fashion, in His own good time,
 (Be this the labourer's proudly humble creed.)
 Such ends as, to His wisdom, fittest chime
 With His vast love's eternal harmonies.
 There is no failure for the good and wise,
 What though thy seed should fall by the wayside,
 And the birds snatch it ;—yet the birds are fed ;
 Or they may bear it far across the tide,
 To give rich harvests after thou art dead."

The life-blood of the enterprise is constituted by the public patronage and professional co-operation it shall be able to evoke and enlist. I, therefore, appeal to my Indian and foreign colleagues not to look askance at the scheme, but to lend me their helping hands. I am fully confident that they will be always glad to strengthen my feeble attempt.

They should always bear in mind that the superstructure of our Institute has been placed upon a single weak

pillar which, if not strengthened and multiplied by more substantial ones, may fall down and bring the Institute to utter ruin. I do not ask any monetary help from them ; but I hanker after their valuable instructions and friendly co-operation. I shall publish the works of the Institute as we proceed with our business. I corresponded with several eminent men of our country and I am glad to say that they have expressed their heart-felt sympathy with the scheme and have kindly consented to act as members of the Institute. If I can successfully and scientifically prove one more drug, I shall know that I have done my duty and shall die with peace.

In conclusion, I earnestly request our colleagues at home and abroad always to bear in mind that the Institute has nothing grand about it and I have sincerely let them know the truth, the whole truth and nothing but the truth regarding this infant Institute. Truth alone has stimulated my energies to start this Institute ; for I know that truth is not dependdnt upon any body's favour or disfavour ; it stands upon its own strong feet and can bide its time.

Dr. Sircar was appointed an Honorary Presidency Magistrate in 1887 and he discharged the responsible duties of this post with his characteristic zeal for twenty five years till June, 1992, when he tendered his resignation owing to failing health.

The title of C. I. E. was bestowed upon him in 1883.

The Government was pleased to appoint him a Member of the Bengal Legislative Council on 26 th January, 1887, and he was nominated in all for four terms. But he was compelled to retire after his last election in 1893. He was appointed Sheriff of Calcutta in December, 1887. He was President of the Faculty of Arts for 4 years (1893-97).

He was for ten years a member of the Syndicate and generally in the absence of the Vice-Chancellor used to preside at its meetings as Senior Fellow. For several years he was a member of the council of the Asiatic Society of Bengal.

He was the only medical man who was honored with the bestowal of the Honorary D. L. Degree of the Calcutta University and he obtained this D. L. degree in 1898.

For many years he was a Trustee of the Indian Museum as a representative of the Asiatic Society, a Life Member of British Association for Cultivation of Science, corresponding Member of the American Institute of Homeopathy and of British Homeopathic Society and also a Life Member of the Astronomical Society of France.

Dr. Sircar had four dreadful attacks of fever. The first was septic fever contracted from a dissection wound in his second year at the Medical College which tormented him for six months and which was cured only after a change.

The second was a seizure of malarious fever contracted in a village, between Dumurdah and Balagar when he had gone to treat the malaria-stricken patients. This lasted for four years.

He was in the enjoyment of sound health till 1874 when he fell a victim to an attack of bronchial asthma owing to continuous observations of the heavens with a telescope then recently purchased. This fell malady made him its permanent victim and never ceased to trouble him.

The third attack of malarious fever was contracted in 1875, at Pandua where he had gone to treat a patient. This attack assumed such a dreadful character that his precious life was jeopardised by it. It tormented him for three years.

These attacks of asthma and malarious fever gradually compelled him to reduce his dietary to a considerable degree.

The late Prince Ferokh Shah was dangerously ill. Several of Dr. Sircar's friends earnestly requested him to go and see the patient. On their repeated insistence, he had gone there to treat the prince in November, 1896. On the day of his fourth visit he got the fever which hovered about him till his last breath.

The Indian Plague Commission and Dr. Sircar.

Before the arrival in Calcutta of the Indian Plague Commission the following advertisement appeared in the Papers :

The Indian Plague Commission will shortly visit Bengal with the object of inquiring into—

- (1) the origin of the different outbreaks of plague ;
- (2) the manner in which the disease is communicated ;
- (3) the effects of curative serum ; and
- (4) the effects of preventive inoculation.

The Commissioners will be glad to examine persons who are in a position to assist them in arriving at a conclusion regarding the questions under investigation, and any such person who desires to bring any facts before the Commission is requested to submit without delay to the Secretary of the Commission a statement in English, showing what opportunities he has had of observing matters connected with Plague, and the facts which he can testify. The Commissioners will then determine whether they will call and examine each person.

C. J. HALLIFAX,

Secretary, Indian Plague Commission.

Not having observed Plague either in Calcutta or elsewhere he could not deem himself to be in a position to help the Commission in any way regarding the questions under their investigation. He, therefore, did not submit any statement as required, as he could not make one based upon facts. Nevertheless on the 30th Decembr last he got the following letter from the Secretary :

Sir,—The Indian Plague Commissioners would be glad to take your evidence if you desire to make any statement of facts observed by you with regard to the outbreak of plague which has taken place in Calcutta. If you wish to appear before the Commission, will you please be good enough to send me without delay a statement in narrative form of the main points to which you can depose, in order that the Commissioners may have an opportunity of studying it before your examination. In case you give evidence, your evidence will be taken at the Home Office of the Government of India on Wednesday, January 4th, and it is trusted that you will find it convenient to be present there at 10 A. M. on that day.

To this letter he returned the following reply :

Sir,—I have the honour to acknowledge the receipt of your letter No. 181, dated the 30th instant, and in reply beg to state that as I did not come across any case in the course of my practice, which I could call plague, I have no actual experience of the disease. I, therefore, do not think myself competent to give evidence before the Commission which I could base upon positive, observed facts.

In answer to the above the Secretary addressed him the following letter dated 2nd January, 1899.

Sir,—The Indian Plague Commissioners have received your reply to my letter inquiring whether you were willing to give evidence before them or not. They would like to have your views regarding the prevalence of fever with bubonic swellings in Calcutta and the possibility that cases of such fever may have been mistaken for plague, and would like you generally to put before them your views on the existence or non-existence of plague in Calcutta.

They are prepared to carefully consider all you have to say, and will meet at 10-30 on the 4th, and should you reconsider your determination to give evidence will you please be present at the Home Office then.

After this very courteous letter, which showed the anxiety of the Commission to obtain all available information bearing upon the subject of their inquiry, he deemed it his duty to appear before them, and sent the following statement before doing so :

Sir,—In reply to your letter of yesterday's date received by me last evening I have to state that I shall be glad to be present at the meeting of the Indian Plague Commissioners to-morrow the 4th Instant. I am sorry, however, it will not be possible for me to attend at 10-30, as I cannot finish my morning work before 11-30. I hope it will be no inconvenience to the Commissioners if I appear before them at 12 noon.

With reference to my first letter which you have interpreted as implying a "determination not to give evidence" I beg leave to say that I really and honestly thought I was not competent to give evidence or because, as I said, I could not base any statement I might make upon observed facts. It was no reluctance to give evidence or any "determination not to give evidence," but it was simply an anxiety not to take up any time of the Commission by any statement which would be no opinion after all, that compelled me to say what I did say in my first letter.

It might appear strange that when so many cases of plague are reported to have occurred in Calcutta from the middle of April to the end of September I should not have seen a single case which I could call plague. From this it is not to be inferred, and I do not wish it to be inferred,

that there were actually no cases of plague in the city. The strangeness will disappear when I state a few circumstances which may be said to have brought it about.

In the first place, my health has suffered so much since November, 1896, that I can scarcely go about much, especially was this the case during the hot months when the cases occurred, when I could not work for an hour without taking rest the next hour.

In the second place, though a member of the Bengal Plague Commission I had no opportunity of observing any of the cases of plague that occurred in the city. The Commission used to hold meetings before this outbreak of the disease, but strangely enough there was no meeting, so far as I am aware, from the date Calcutta was declared plague-infected to the present day. If any meeting had been held I should have been glad to have availed myself of any facility that might have been given to the members of the Commission for observation of the cases that were being reported as occurring. I took the inaction of the Commission to mean that members like myself were not to meddle in the matter.

In the third place, to prevent misunderstanding I ought to state my own position in the profession : Ever since I have been driven by conscience, by repeated observation, to look upon homœopathy as the most advanced point in the domain of medicine, I have become an outcaste in the profession. My professional opinion in any matter is not sought, and to prevent the unpleasantness of a rebuff I do not obtrude my opinion either upon Government or upon my professional brethren, except that as a matter of public duty I have to put forth my views in the pages of my Journal.

As the Indian Plague Commissioners have been good enough to express their wish to have my views on the prevalence of fever with bubonic swellings in Calcutta and the possibility that such fever may have been mistaken for plague, and also my views on the existence or non-existence of Plague in Calcutta, I will briefly state :

1. I have observed and treated cases of fever with swellings of salivary glands and of the tonsils. These cases are of frequent occurrence. Next in frequency are fevers with swellings of the cervical glands, and the rarest of all are fevers with swellings of the inguinal glands (non-syphilitic). But however rare such cases are, they do occur. Under judicious treatment the mortality in all these cases is not much. Whenever, however, the fevers are truly malarial and of the pernicious type, as we often meet with in Bengal, especially in the beginning of an epidemic, the mortality is very great.

2. Cases have come under my observation which were mistaken for plague but which recovered under the simplest treatment, or by flight from Calcutta for fear of being taken to the isolation hospital. It is not unlikely that many such cases were, during the plague-panic, taken to the isolation hospitals, and treated with stimulants from the beginning, were rendered worse. Natives of this country, unaccustomed to stimulants, do not bear them well during fever. Sometimes the febrile condition is fearfully aggravated by them.

3. I am not in a position to say, whether there was or was not plague in Calcutta during the time it was officially declared to be plague-infected. My impression is that many of the cases taken as plague were in reality not so.

As might have been foreseen his evidence before the Commission had no practical importance and value. He had to reiterate what he had written in his letter that he was a practitioner of medicine who believed in homeopathy, that he had himself treated no case of plague in Calcutta ; that he had treated cases of fever associated with swellings of the cervical and parotid glands which were falsely diagnosed for plague by some eminent practitioners, but which came round under the simplest treatment or even under no treatment at all. He also stated that he did not hanker after the position in the Bengal Plague Commission which he was then occupying as a member, but that it was thrust upon him by Government quite against his will. To serve his country and Government, he agreed to accept the membership of the Commission.

It gives us infinite pleasure to tell our reader that though Dr. Sircar was an ardent advocate of homeopathy, he met with the greatest courtesy and most cordial reception from the Commission. All other members of the Commission were of the old school. This will conclusively prove that in extreme cases his valuable opinion was of the utmost importance and sought by our Government.

Lord Lytton and Dr. Sircar.

While Lord Lytton was Viceroy and Governor General of India, he invited Dr. Sircar in the Government House to explain to him the actions of Crookes tubes. It is not possible for any individual to forget the evening when the phenomena were explained by Sircar. Dr. Sircar had such a wonderful mastery over the subject that he very easily explained the amazing behaviour of one millionth of atmosphere to the entire satisfaction of His Excellency. Two

eminent European professors of science were present there and they directed their arguments in a sophisticated way against Dr. Sircar. They had no belief in the bombardment of ions. But the wheels of mica placed at forty-five degrees revolved like a well-conducted machine. They still argued at the sacrifice of their senses. The potash-bulb tube came to silence their mouths. That was the triumph of science.

Lachesis.

In his earlier days, he made several experiments on lower animals to be conversant with the act of serpent poisons. His varied experience of the cobra poison has largely contributed to the administration of its dilutions in cholera with marked success. Dr. Sircar was in the habit of preparing the dilutions of all medicines with his own hands.

Lachesis Trionocephalus is a grand remedy of our Materia Medica. To Dr. Constantine Hering belongs the honour of discovering and developing the excellent remedial virtues of *Lachesis*. Every follower of homeopathy will be greatly struck with the great genius, unbounded perseverance, great literary ability, acute powers of observation, unfailing faith and prodigious labour of Dr. Hering. This medicine will keep his immortal name ever fresh in our memory. To the intelligence and truly heroic courage of Dr. Hering the Homeopathic world owes this grand remedy. His precious life was endangered for the sake of proving this poisonous drug. Almost all of the provings were made with the 30th and higher attenuations. Dr. Sircar published a very interesting article on this medicine in his Journal for January, 1903.

Let us quote it :—

What about Lachesis—are we still depending upon Hering's original supply?

This is a question in which all homeopathic physicians throughout the world ought to be deeply interested. The venom of the *Trigonocephalus Lachesis* is the first serpent venom which has been used on homeopathic, that is, on true scientific principles in the treatment of disease. In our country indigenous quacks use serpent-venom in certain diseases, or rather in the last stages of certain diseases, but whether this use is purely empirical, or based upon a sort of rude *similia similibus*, it is difficult to say. It is in the stages of disease, chiefly of fever and cholera, in which pulselessness and collapse have set in, in which the patient has become unconscious and comatose, and is given up by the regular physician, that the help of the quack who deals in snake venom is sought. Strange to say, he succeeds in many cases. The only venom that is used is that of a particular variety of Cobra, called the *Keute* or *Kal-kut*, that of the other variety, *Gokhura*, being deemed too virulent for medicinal use though so far as we have been able to ascertain from our own experiments the two venoms are equally virulent. The venom is not used alone but mixed with other poisons mineral and vegetable, chiefly Arsenic and Aconite! So that it is difficult to say what part the serpent venom itself plays in the cure if a cure is effected.

Of the serpent venoms in use in our school, there has been no complaint as to their supply except in the case of Lachesis. The Cobra, or as it is also called *Naja tripudians*, may be had in abundance from India. The *Vipera torva* and *Redi* being common snakes in Europe, there can be

no deficiency in their supply. There is also no fear of a fall in the supply of the genuine *Crotalus horridus*, as will be seen from the number for May 1894 of this Journal. Of *Elaps corallinus* we have not heard much, being perhaps so little used. But of *Lachesis* the complaint is that we are still dependent upon Hering's original supply. Now Dr. Hering issued the following circular in 1878 to celebrate the Jubilee of *Lachesis*, but unfortunately for our school he did not live to publish his intended monograph :

“ To all Friends of *Lachesis*.

“ Be it known that next 28th of July it will be fifty years since the first trituration and first dilution in alcohol of the snake poison *Trigonocephalus Lachesis* was made.

“ We intend to celebrate that day by closing a collection of reports, consisting of provings, toxicological effects, cures, characteristics, corroborations, etc., etc. Quotations from books or journals where *Lachesis* has been mentioned are solicited, since it is possible that some may have escaped the author's notice.

“ In the life of the author the order of the *Parcæ* or Fates has been reversed. *Atropos*, the inevitable, who cuts the thread, came to him first when a little boy in the form of a caterpillar on his father's grapevine and gave the incentive to the study of natural history.

“ Then came *Lachesis*, the disposer of destinies ; and *Clotho* comes last and holds the distaff while the author spins the fabric of symptoms.

“ The son and daughter of *Lachesis*, by name *Psorium* and *Lyssinum*, heretofore called *Hydrophobinum*, are receiving a careful revision and will be printed before long. The several brothers and sisters of *Lachesis* are waiting to be acknowledged, particularly the *Naja* of East India, and the



RAI MATILAL GANGULI BAHADUR,
CONVERT OF DR. SARAT CHANDRA GHOSE,
AND
*TREASURER, HINDUSTHAN INSTITUTE OF INDIGENOUS
DRUG-PROVING.*

Lance viper of Martinique. We do not even have a complete collection of the effects of the bite of any of these snakes.

"The *Lachesis Jubilee* could not be better celebrated than by sending contributions to such a collection ; also cured cases, provings, etc., etc., all of which will be acknowledged by the author and embodied in the monograph.

"Constantine Hering."

From the above circular it will be seen that the account given by Prof. W. E. Leonard, an old pupil of Dr. Hering, in the *Minneapolis Homeopathic Magazine* for June, 1895, which we quoted from the *Homeopathic World*, in the *Cal. Journ. Med.* for Aug. 1895, was not correct as to the actual date when the Lachesis poison was extracted and attenuated by Hahnemann's methods of trituration and succussion. That date must have been the 28th July, 1828, and not 1835 as Dr. Leonard has put it. So that it is now exactly seventy-four years and six months that the poison was obtained and prepared as medicine for homeopathic purposes. Dr. Hering has not told us the exact quantity of the venom that he succeeded in squeezing out of the venom-bag of the serpent that was brought to him by his native assistants. The Snake was a big vigorous one, and supposing that at the outside this quantity was ten drops,—it could not have been more, it might have been less,—then the first centesimal trituration gave him 1000 grains or say in round numbers 2 ounces. If he had triturated the whole of this for the second trituration then he would have got 200 ounces or $12\frac{1}{2}$ pounds. Or if as is more probable, he had kept 1 ounce of the 1st trituration as a reserve for future triturations, he would have got 100 ounces or $6\frac{1}{4}$ lbs. of the second centesimal trituration. If he had used only 1 lb. of this for the 3rd,

keeping the remaining $5\frac{1}{4}$ lbs. as a reserve still he would have got 100 lbs. of the 3rd centesimal.

Now the question is whether the triturations of Lachesis from the 1st to the 3rd have been exhausted in the course of three quarters of a century? In all probability the 1st trituration is gone. It would be highly interesting to know if there is any remnant of it still. If there is, has it kept well? The venom and the sugar of milk being both organic substances, has an intimate mixture of them, in the proportion of 1 of the former to 100 of the latter, not become decomposed in the course of so long a time? As regards the 2nd trituration, the quantity being 200 ounces, the stock is also likely to have been exhausted, it having been used to prepare the 3rd trituration. The stock of the last probably exists as we do still get, though with difficulty, supply of it in ounces. Some ten years or more ago, through the kind instrumentality of a patient of ours, we got, with a copy of Hering's work, *Wirkungen des Schlangengiftes*, an ounce of the 6th decimal, that is, the 3rd centesimal trituration from America, said to have been obtained from Dr. Hering's son-in-law himself. This could not but be genuine, and shows that there is still available the 3rd centesimal trituration of the drug. But how long would it be further available? If the stock still exists it is because both for provings and medicinal use no dilution lower than the 6th centesimal has been used. It is for respectable homeopathic chemists to say what quantities of the 3rd trituration each of them has, and if they have made any efforts to obtain the fresh poison.

This is a vital question for our school. True, hitherto no lower than the 6th centesimal dilution has been used, but that is because we have had no supply of the lower.

We have no means of ascertaining whether in some cases lower dilutions would act better. From our experience with *Crotalus* and *Cobra*, we are inclined to think they would. In a case of gangrene we succeeded with *Crotalus* 4x where we had failed with the same drug 6x and higher. Why might it not be so with *Lachesis*? This is felt by all homeopathic physicians unbiassed by the high dilution craze. Thus Dr. Hughes says in his *Pharmaco-dynamics* at the end of his lecture on the Serpent Venoms: "The observations of the curative action of *Lachesis* at least, if worth anything at all, prove the validity, not only of our therapeutic rule, but also of the infinitesimal dose. The results gained with it are all due to the sixth or higher attenuations, for we have never had lower ones in our hands. Dr. Hayward, whose energy has recently provided us with a fresh supply of rattlesnake and cobra poison, is endeavouring also to replenish our stock of that of the lance-headed viper. It will be interesting to ascertain if *Lachesis* will do more in the lower than it has done in the higher potencies." This was written in 1880, for no allusion is made here to Dr. Hayward's splendid monograph on the *Crotalus*; and no alteration was made in the edition of 1893. We have not been able to know if Dr. Hayward has actually been able to replenish our stock of *Lachesis*. We should be glad to hear from him direct on the subject.

If, as we think, the supply of *Lachesis* is still Hering's of 1828 then we ought to lose no time, indeed, we ought not to rest, till we have got a fresh supply. Though we may depend upon the original supply for dilutions higher than the 6th centesimal, we ought to have lower dilutions from the fresh poison. We ought not to remain satisfied with the provings already made with the 30th

dilution. We ought to institute provings with the lower also, and this is only possible from the fresh poison. We ought to institute experiments on the lower animals with a view to discover pathological lesions produced by it, and for this purpose we must have a pretty abundant supply.

There will be no difficulty in identifying the reptile. Its native name is known—Churukuku or Surukuku. The head of the Serpent which Hering used was deposited by him in the Academy of Sciences of Philadelphia. It was in all probability accompanied with a description of the serpent. Both the head and the description if there was any may be found still there. We happened to get some years ago, about 1875, a drawing of the head by Dr. Hering from the late Mr. Henry Turner, homeopathic chemist, of London and Manchester, enclosed in Hering's little work on *The Twelve Tissue Remedies* of Schussler. We are sure a search for the serpent in Brazil would be successful. The patient of ours, alluded to above, who was a German merchant and had concern in the United States and Brazil, had promised to get live Lachesis for us, but unfortunately the revolution broke out in Brazil at the time, and the poor man himself died before it was over.

Sensitiveness of Sircar.

Dr. Sircar was very sensitive. A single dose of any unnecessary medicine administered to him would have developed many troublesome symptoms. On the 4th September, 1902 he had to attend the annual meeting of the Indian Association for the Cultivation of Science, as its Secretary, and to make a speech. At the time of making this speech Dr. Sircar did not feel any weakness or exhaustion. After going home he felt himself greatly exhausted and restless. He tried to sleep, but could not woo the advance of slumber even for a minute.

He, therefore, took one dose of *Coffea* and the result was that an alarming aggravation of his sufferings took place.

We cannot do better than to quote the following lines from his writings which will tell the writer's own tale.

"Some of the audience told me after the meeting that I was very much excited, and this may have been, (though I did not myself feel it) as some of the topics were of an exciting character, and calculated to call forth deep emotions. On return home I noticed the exhaustion which gradually became more and more. It became evident that the effort I made in delivering the speech, slight as it was, was too great for my present condition. I took my usual supper as a matter of duty but I was not refreshed. I could not have my short nap within an hour, as it does come every day. This made me worse, I became restless and now I became excited, so much so that I got alarmed. Though naturally averse to taking drugs, I thought I might quiet the system by taking *Coffea*. Accordingly I took three or four drops of the 5th decimal at 11 P.M., my

time for going to bed. I have never been disappointed by the drug in inducing sleep in my patients. Even in cases of the last stage of tubercular phthisis I have observed its marvellous effect in this direction. Where it had failed to procure actual sleep, it had almost invariably exerted a soothing influence. But in my own case the disappointment was annoying. I got more and more excited after the dose of *Coffea*. Sleep was out of the question. I tossed about in bed, walked hurriedly in the room, but no rest came. At 3 A. M. I had an inclination to go to the closet. I found I could not walk with ease for some pain in the thighs. In the course of an hour the femoral and inguinal glands became inflamed and perceptibly swollen ; the pubic region also was painful and tender to the touch. On the following day fever declared itself, and the swelling and pain of these glands and their connected lymphatic vessels became very much greater, and there was slight pain in one axilla. Though the fever was not violent, the temperature not rising even to 102, my sufferings, especially from insomnia which continued unabated for two days, were so great, and my prostration was so alarming that I thought my end was come. I had a mind to take some medicine antidotic to *Coffea*. But as I could not decide between *Ignatia* and *Opium*, and I was fearful of further aggravation I did not take any medicine. I made a slow recovery. The worst symptoms passed away in the course of a week. Sleep of short intervals preceded by frequent and deep yawning took the place of the sleeplessness. I began to feel better as I slept longer. My diet was pure milk in small quantities frequently. The lymphatic inflammation did not subside till by the end of this month.

I have called the above experience with *Coffea Cruda* novel, because I have nowhere seen the symptoms of lymphatic inflammation, I have narrated as developed by a dose of the 5th decimal dilution, recorded under the drug. Even Dr. Clarke's comprehensive *Dictionary* does not contain even semblance of them. In Allen's *Encyclopædia* we find the following symptoms noted as derived from Hahnemann: "She was obliged to lie down after every walk, on account of pain in the limbs. The slightest rubbing of the woollen clothing made the inner side of the thigh sore, or at least caused a painful sensation of soreness." These symptoms cannot, by any stretch of the imagination, be referred to inflammation or any other affection of the lymphatics. That the inflammation of the lymphatics in my case was due to *Coffea* there cannot be the slightest doubt. There was nothing new, on the 4th September or on any days immediately preceding, in my diet or hygienic environment. The only thing new was the delivery of the speech. But this was nothing new to me. I am accustomed to it. It could not cause the blood to gravitate downwards more than the continual straining at micturition which I am having for nearly two years, and which has not during this long time caused the slightest tendency thereto. I am therefore certain that it was the *Coffea* which was responsible for the symptoms that came on in the course of three or four hours after its administration. If the action of the drug had been spent in relieving the brain of its excitability, these symptoms would in all probability not have appeared. Somehow or other the drug having failed to influence the upper sympathetics their action was spent upon the lower so as to affect the circulation of the lymphatics concerned. This

is my explanation, but whether it is correct or not, there cannot be slightest question that Coffea did produce, in my case, inflammation of the lymphatics, including the glands, of the inguinal, the femoral, and the public regions.

This fact has led me to draw an inference which, if legitimate, would be of considerable importance. It is this : That Coffea may be of use in the first stage of bubonic Plague in which there is distressing insomnia and the characteristic buboes, or even before their development.

It may be asked, if the lymphatic inflammations that were developed in me were real pathogenetic effects of Coffea, how is it that they have been over-looked so long. To this one answer may be, that they are so unusual that people never thought of referring them to the drug even if produced by it. But the true answer seems to me to be, that they are not what may be called absolute effect of Coffea, but belong to the category of what the late Dr. Drysdale, and agreeing with him Dr. Hayward has called contingent effects which can only be developed in especially susceptible individuals and under especial conditions. But they are not the less real, and on that account they are the more valuable as affording indications for treatment."

Dr. Sircar's Seventieth Birthday Anniversary.

The celebration of our late distinguished colleague, Dr. Mahendra Lal Sircar's 71st birthday, took place on the 8th of November, 1903. A number of his dear relatives and friends assembled to do him honour, and their presence showed with what esteem and affection he was regarded in Bengal.

There were readings of verses, Bengali and English, and singing of songs composed to mark that event in the Doctor's life.

To all who collected round him, the Doctor, from his sick chair, replied as follows :—

“Every rational creature ought to thank the Creator every moment of his life for the continuance of his existence which he owes to Him and Him alone. We ought to be thankful when we pass through periods of life, and we can not be too thankful when we come to the closing period. I feel that I cannot adequately express my gratitude in words or in thought for His having permitted me to live through seven decades and blessed my humble endeavours to do His will. If I have succeeded in doing any good to my countrymen and fellowmen it is entirely through that blessing which I have felt equally in prosperity as in adversity, in health as in sickness,—I may say more in adversity and in sickness. I have felt in his chastening rod manifestation of His infinite mercy. When I remember the number of my sins I am lost in wonder how He has preserved me through them. All that I can do in return

if such a thought is permissible, is to pray for strength to do His Will and to pray that His Will be fulfilled in all His Creatures.

And now I must thank you all for having created an occasion, in a manner against my will, which has reminded me so prone to forget, of the Almighty Creator and of His infinite mercy to me individually and to all His creatures, and which, through this circumstance, has given me so much of renovated life as to enable me to leave my bed of sickness, and sit here in your midst. I thank you, my dear son, for having conceived the idea of the ceremony and compelled me, unceremonious all my life, to go through it by the simple force of your affection and love, and for your prayer for the continuance of my life which I feel is becoming more and more useless every day ; I thank you my dear Probodh, you my dear Kumudranjan, you my dear and beloved pupil Hem Chandra and you my dear and loving Dina Bandhu, for the kind words you have spoken of me with the fervour of affectionate children, in which light, believe me, I look upon you. I thank you my dear grand children whose simplicity and innocence and love and willing obedience have been the solace of my life, and I thank all others who have shown their sympathy and sincere regard for me on this solemn occasion. My blessings on all of you, and my advice is that you should always keep God before your mind's eye and ask His help in all that you do, and I can assure you that you will never go wrong."

At 10-30 A. M. Dr. Sircar wore a piece of new cloth and sat to his breakfast surrounded by his wife, son, daughter-in-law and his grand-children, all of whom fervently prayed to God for his long life, reciting in one voice

the prayer composed by Amrita Lal Sircar. Babu Probodh Chandra Chatterjee then sang the prayer of Dr. Amrita Lal as also his own song composed for that day.

Though Dr. Sircar had ceased taking rice for the past 7 or 8 years, yet on this day a plate of rice with various other dishes as also his usual food were placed before him.

Having finished his forenoon meal, Dr. Sircar came out and took his seat in the veranda when the members of his family and the house servants paid their obeisance one after another. Babu Kumud Ranjan Mallik then read his verses. Dr. Sircar smilingly said to his son "I see you have created a ceremony after all."

In the evening, some of the friends and relatives of Dr. Sircar assembled in the veranda where musical instruments were ready for use. First of all three Mahomedan students of the Calcutta Madrassa intoned some verses from the Koran Sherif. Mahamahopadhyaya Nilmani Nyayalankar then stood up and read aloud the prayer of Dr. Amrita Lal, the song of Babu Probodh Chandra and Babu Kumud Ranjan. Desired by several of the gentlemen present, Dr. Amrita Lal and Babu Probodh Chandra sang their own songs.

Dr. Hem Chandra Ray Chaudhury, who has been in bad health for a long time, managed with great difficulty to be present. He was too much overpowered to read his own compositions. They were then read at his request by Dr. Amrita Lal. Then a song composed by Babu Dinabandhu Mookerjee was sung. Every one present prayed to God for long life of Dr. Sircar and relief of his sufferings.

Dr. Sircar replied with his usual feeling heightened by the scene before him. Tears flowed from his eyes as well as from those present.

In conclusion Mahamahopadhyaya Nilmani Nyayalankar said :—"I regard Dr. Sircar as my elder brother, so I can not 'bless' him. Such a life as Dr. Sircar's is very rare amongst us. His want is keenly felt now that he has retired from active life. My prayer is that God may, in His mercy, grant Amrita Lal's prayer and fulfil our wishes. May Dr. Sircar be relieved of his sufferings and may he live for sometime yet."

Dr. Mcleod on Dr. Sircar.

Dr. Sircar was held in the greatest possible esteem even by the members of the old school. Numerous, highly complimentary remarks on his distinguished self were voluntarily made by many distinguished allopaths on different occasions.

Dr. K. Mcleod was a distinguished Professor of the Calcutta Medical College, a most eminent Surgeon and editor of the Indian Medical Gazette. He was a bright ornament of the profession to which he belonged. He is now the London Correspondent of the Indian Medical Gazette. While Dr. Mcleod was in service, Dr. Sircar was always in loggerheads with him in connection with homeopathy. But a British heart is pregnant with generous sentiments and always knows to appreciate worth and merit wherever found.

The following lines emanated from the pen of Dr. Mcleod and were published in the Indian Medical Gazette of December, 1902.

"I read lately in an Indian paper a report of the annual meeting of the 'Indian Association for the Cultivation of Science,' at which the Honorary Secretary, Dr. Mohendra Lall Sircar, made a speech which affected me profoundly. From this speech I gather that Dr. Sircar's health is bad and rapidly failing, and that his endeavours to establish among his countrymen a substantial and abiding organization for the cultivation of science have been abortive. 'I can,' he is reported to have said, 'only give expression to one feeling that has taken overpowering possession of me, and that is a feeling of regret—regret at having wasted a life. I have failed in fulfilling a task which I had imposed upon myself.' This task was the institution of professor-

ships for the teaching of science. And did he fail? Not for want of insight, energy, enthusiasm and perseverance on his own part; not for want of sympathy and (wordy) co-operation: but for want of money. His countrymen would not, with two honourable exceptions, contribute to endow professorships or create laboratories. I am afraid this is too often the fate of ambitious and high-sounding projects in India—much tall talk at the inception, no material support, inanition and extinction. In this present instance the case is sad and pathetic, I am no admirer of the homeopathic heresy, as my writings in this journal abundantly testify, and I have more than once deplored Dr. Sircar's defection and the estrangement which it caused between him and his professional brethren—a split, the traces and results of which remain to this day; but I verily believe that Dr. Sircar's espousal of homeopathy was honest and grounded on the belief that it furnished him with a fundamental scientific principle, which placed medical practice on a higher plane. It required no little moral courage on his part at the time to break away from his teachers and fellows, and I honour him accordingly. But apart from this, Dr. Sircar's efforts to cultivate and commend physical science and research, have been true, worthy and persistent; and I cannot get myself to admit that they are doomed to failure. The thing must come sooner or later, and the man's labours must bear fruit, and his name and work must be perpetuated. But how much better if his aspirations and intentions were realized while he is with us and, if before quitting the scene of his easy triumphs and rare failures, he could experience the satisfaction and joy of seeing his yearnings gratified and his projects accomplished." K. McL.

Lord Curzon and others on Sircar.

Referring to the princely munificence of the late Tata of Bombay for the establishment of a Research Institute in India of which he spoke in glowing terms, Dr. Sircar made a truly pathetic appeal to his countrymen on the occasion of the twenty-second annual meeting of the Science Association, held in April, 1899, under the Presidency of the Lieutenant-Governor of Bengal, in the following words :—

“It is now for you, my countrymen of Bengal, to determine what you are to do with this Science Association which you have established and which you have advanced so far, whether you are to advance it further or leave it as it is to die of inanition. It cannot continue long without endowed professorship. From the very beginning I have been telling you that in order to enable the Association to do its legitimate work, that of research, you must have men devoting their whole time and attention to special subjects, and that you must provide for them. But somehow or other I have not been able to convince you of this necessity, and the result is that while we are sleeping over our oars a sister presidency has startled the country by what appears to be a new scheme involving an outlay calculated to tax the resources of an empire. Neither the scheme nor the estimate for the carrying it out is new. I have been giving out my views of both whenever I could get an opportunity for doing it. I have been giving you accounts of the costs of the various laboratories of the world, of the princely and disinterested

gifts for the endowment of new professorships here, or of whole institutes there. But these stories coming from hackneyed lip have apparently had no effect. Now that I am feeling that I have come very nearly to the end of life's journey I do not see what more I can do than solemnly and imploringly to ask you to take the burden from off my shoulders and transfer it to yours."

But unfortunately these wholesome preachings of Dr. Sircar fell flat on the ears of those for whom they were intended. Although his life-long endeavours in the furtherance of this great object produced no impression upon his countrymen, they were highly appreciated and applauded by the highest authorities.

At the convocation of the Calcutta University held in 1900 Lord Curzon, in the capacity of Chancellor, alluded to Dr. Sircar's association as follows "you have, I believe, in your own midst a society which, on a humble scale, because it is only possessed of humble means, attempts to diffuse scientific knowledge among the educated population of Bengal. I allude to the Indian Association for the Cultivation of Science-(applause)—to which Dr. Sircar has, I believe, devoted nearly a quarter of a century of unremitting, and only partially recognized labour (applause). I often wonder why the wealthy patrons of Science and culture, with whom Bengal abounds do not lend a more strenuous helping hand to so worthy and indigenous an institution. At the same Convocation, the Vice-Chancellor, Sir Francis Maclean, spoke of Dr. Sircar as an Indian Votary of Science, upon whom we conferred the honorary degree of Doctor of Law the year before last, (who) has been devoting a life-long service in preparing the ground for the cultivation of science by his countrymen". Lord Elgin



RAM RATANA CHATTERJI, B. L.

TREASURER, HINDUSTHAN INSTITUTE OF INDIGENOUS DRUG—PROVING.

entertained a very high opinion of Dr. Sircar. As Chancellor of the University he said, "I think that the University has chosen a very appropriate occasion for conferring on Dr. Mahendra Lal Sircar, the Honorary Degree of Doctor of Law in recognition of his eminent services in the cause of scientific education. I congratulate, therefore, the University, as well as Dr. M. L. Sircar, on the occasion which has been selected for conferring upon him the Honorary Degree of Doctor of Law."

Mr. Justice Trevelyan, who was then the Vice-Chancellor of the University, also said : The degree which has been conferred to-day upon Dr. Mahendra Lal Sircar was unquestionably his due. The help which he has given to the promotion and better knowledge of science in Bengal by the foundation and maintenance of the Indian Association for the Cultivation of Science of itself deserved this recognition. In conferring this degree upon him we are not merely honouring his labours in the cause of science, we are also endeavouring to repay to some extent the debt which we owe to him, for many years, in spite of the many calls of his professional work, he devoted much of his time to our Science. For ten successive years he was a member of our Syndicate, and frequently acted as its President during the absence of the Vice-Chancellor. He was also for four successive years President of the Faculty of Arts."

Dr. Sircar.

Dr. Sircar had such a command over the English language that all his writings were always admired by such high personages as Sir Steuart Baley and Sir John Woodburn. His mind was, in fact, pregnant with the best productions of English literature and what he wrote or spoke possessed wonderful literary acumen and merit. In the prosaic debates of the Council Chamber or in his writings contributed to the Calcutta Journal of Medicine he always evinced the most consummate literary predilections and ever displayed the most unparalleled skill in the grace and beauty of his diction.

Dr. Sircar wrote a book entittled "Hahnemann the Father of Scientific Medicine." It is painted from his Presidential-address, delivered at the Albert Hall on the occasion of the 133rd Anniversary of the birth of Hahnemann, on the 10th April, 1888. He was author of "Moral Influence of Physical Science," being the substance of a Lecture, delivered at the Town Hall, on January 7, 1891, under the Presidency of the then Lieutenant-Governor of Bengal.

He also wrote on the "Physiological Basis of Psychology". He was also author of "Therapeutics of Plague" and a "Sketch of the Treatment of Cholera." All his books bore the impress of his original mind and were favourably received by the public and the profession alike.

Dr. Sircar had been contributing a very interesting paper on the Therapeutics of Constipation, Diarrhoea, Dysentery, and Cholera to his Journal. He described the symptoms of nearly 160 homeopathic remedies in this

excellent article till the end of his existence. Had he been able to finish it it would have been a valuable possession of our homeopathic literature. Unfortunately for India and for Homeopathy, his illness stood in the way of his accomplishing this grand task and Death took him away for ever before he could give the finishing touches.

Dr. Sircar had a great desire to re-write the whole of his pamphlet on Cholera and to bring it to a successful termination ; but to our great disappointment he could only re-write and finish the chapters up to the Treatment of the Stage of Full Development. We had the priviledge of hearing of the way in which he wished to finish the last chapters of his book. His son Dr. Amrita Lal Sircar, L. M. S. F. C. S., has brought out the second edition of his father's book on Cholera ; but to our great regret he has only re-printed the last chapter of the book from the first edition. The first edition of this book was published at a time when Dr. Sircar might be called a beginner in the New School of Therapeutics, and many views were therein embodied which passed through many revolutions as his experience gained ground. This insertion of the last chapter appears to us to be very unpalatable and has really killed the world-wide reputation of Dr. Sircar as the foremost representative of homeopathy in India.

It was the greatest desire of Dr Sircar's heart to complete and publish this book replete with the reflections and experiences of his latter practice. Had he not been laid up with his illness, he would have certainly finished the book. The book would have been quite abreast with the times if he could have been able to re-write the whole of the book. Dr. Sircar had not the least desire of publishing it if he could not finish it before the end of his earthly career.

Our sorrow has become all the more poignant when we see that the sacred wishes of the late *Savant* have, without any rhyme or reason, been set at defiance by no other person than his own dear son. For the sake of Dr. Sircar's fame and name, if not for the sake of homeopathy, the book should not have been published by his son.

The readers will be surprised to learn that Dr. Sircar had been living only upon *patwal* and essence of *mug* for the last eight years.

This will conclusively prove the strength of his marvellous will-power, for he might be said to have lived the full seventy years of his existence, not so much by medicaments as by the tenacity of purpose to live on.

He had been suffering from asthma and strangury for the last seven years. He retired from active practice eleven years ago. He died of these diseases on the 23rd February, 1904. His death was a peaceful one.

Dr. Sircar.

The home in which he was born, the noble profession he embraced, the surroundings—literary and social—which he had the privilege to enjoy, all contributed, with his inborn talents and genius, to make him what he was. “Work regularly” was one of his maxims. His soul was shut up in that maxim, like the pearl in the oyster. The keynote to Dr. Sircar’s life was work, hard unremitting work. He was the most labourious person I ever knew—the most prodigious worker. He never wasted a single moment of his time. He always felt that the waste of time was an unpardonable sin.

He was not only famous as a worker, but he was inspired by a fire of strong purpose to work. He accomplished more than most men equally zealous and hard-working could do.

Leonidas at Thermopylæ, Nelson at Trafalgar, Socrates before his judges and Jesus before Pontius Pilate, are bright instances of men in their highest attitudes. Each of them tried his best to pull on in the stream of life, in order to do his duty. The life of Sircar was also a life of duty. Take away duty and our moral world will become a chaos. Duty acts upon our moral nature as gravitation does upon material world. Well the poet has said :—

“ I slept and dreamt that life was Beauty,
I woke and found that life was Duty.”

He delivered his lectures with logical precision. They were logical, thoughtful, forceful, entirely devoid of fancy or speculation, direct and to the point. He always endea-

voured not to give utterance to any statement which he could not defend.

Then there were responsible duties in connection with the secretaryship of the Science Association. Alone and unassisted, he carried on the correspondence, managed the affairs of the Association, formulated its policy, and its finances, and prepared its reports. In fact, he was the life and soul of this Association.

All these works were performed by him single-handed. His moral courage and independence helped him to do them smoothly. It is by the influence of this independence, self-help, self-reliance, moral courage or what we call, we accomplish every great reform, which has made mankind wiser and more prosperous—the reform of knowledge which is so rapidly and extensively widening its boundaries ; of science and the arts which are ever astonishing us with new inventions, discoveries, triumphs and wonders.

One day half an hour before the announced time of a lecture which he was to deliver at the Science Association, a rich man came to take him to see a patient at Hooghly and offered him Rs. 1000, if he would go to see the patient once. But Dr. Sircar immediately gave a negative reply asking him to go to another doctor. In this way many patients slipped off his hand and yet he moved not an inch.

Dr. Sircar was a voluminous reader of professional journals. The number of these periodicals was legion and all these journals were carefully, critically and thoroughly scanned and every contribution of importance was recorded in his index rerum for future reference.

The perseverance, the will and the labour that were indispensable for these wonderfully stupendous accomplishments are among the rarest of human attributes.

His generosity in everything was unbounded. He was never known to be guilty of any selfish act or to indulge in the utterance of a selfish thought. His charities were innumerable, but he never gave them with any mark of ostentation.

In the year 1891, he fell a prey to the inroads of malaria and the attack told upon his health so heavily that he was compelled to go to Baidyanath-Deoghar for change. There he was so much moved by the helpless condition of the lepers that he built an asylum for them at a cost of more than Rs. 5,000. Sir Charles Elliot, the then Lieutenant Governor of Bengal, was kind enough to lay the foundation-stone of that noble asylum in July 1893. It was named after his devoted wife, and is now known as the "Rajkumari Leper Asylum."

No unjust act beclouded the effulgence of a whole life of virtue.

To those who did not know his character and temperament well, he gave the impression of austerity. He sometimes became austere on principle. Austerity was as foreign to his nature as insincerity, and a more sincere and upright man I never met with. The heaven-ascending spirit of this great man was never caged in the smothering haunt of insincerity. There was an harmonious blending of simplicity and greatness in Dr. Sircar's life.

He always regarded the duties of his life with great seriousness, but he was the most light hearted and simplest man that India has ever been graced with. He was simple as a child that knows nought of the wickedness of the world.

Every body should study Dr. Sircar's life—the life of this great man who held an imposing place in many high national transactions, whose character and career may be

regarded in such various lights and whose years bridged so long a span of time in fighting for the cause of homeopathy in India.

Feeling the overwhelming strength of tide that was running against his view when Dr. Sircar began to preach the fundamental principles of homeopathy, he was not disheartened for a single moment, but he flew to the new task of working out the mysteries that this new science embodied and with Dr. Sircar to work out a thing in his own mind always meant to expound and to enforce for the minds of others. His pen was ever busy in defending the cause of homeopathy and was to him at once as an adamant sword and a mighty buckler.

We are dazzled by the inexhaustible versatility of his mind. From force of indomitable will, with all its roots in habit, example, conviction, purpose, grew forth his dominant and most effective qualities. Toil was his inborn element ; and although his mind was pregnant with divers native gifts, he was never visited by the dream so fatal to many a well-laden argosy, that genius alone accomplishes all. It was very early in life that Dr. Sircar gave unmistakable proof of that sovereign quality of moral courage which was one of the most conspicuous of all his traits. He had the passion for simplicity to a degree—simplicity in life, manners, feeling, conduct, the relations of men to men ; hatred of luxury and profusion and all the fabric of artificial and self-created wants. He always cultivated the habit of self-help ; he did not seek or like to be dependent upon others for what he could himself supply ; he kept down as much as he could the standard of his needs, for in this lay the great secret of his manliness, true wealth and happiness. “ He is a wonderful man,” said the

sage, "that can thread a needle when he is at cudgels in a crowd". This remark was highly applicable to Dr. Sircar, for he could find truth in the hurry of disputation.

He had a disposition to resist the tyranny of self ; to acknowledge the rule of duty ; to maintain the supremacy of the higher over the lower parts of our nature. He always devoted his time and purse to the regeneration of his county. He attached great importance to the following lines of Cardinal Newman :—

"What are great gifts but the correlative of great work ? We are not born for ourselves, but for our kind, for our neighbours, for our country ; it is but selfishness, indolence, a perverse fastidiousness, an unmanliness, and no virtue or praise, to bury our talent in a napkin."

The life of this great doctor presents a living picture of duty, industry, attention, and concentration constant as the motion of the day. Dr. Sircar possessed the habit of steady application and strict economy of time. In his life there was a little of Milton's quiet air of delightful studies ; and none of Pascal's 'labouring for truth with many a heavy sigh.' The end of it all is that he had the laudable desire of success, a general literary appetite, conscious preparation for private and public duty in the world and firm conviction of his own worth.

At the time of his conversion to homeopathy, the name of Hahnemann was almost unknown to the nobility, the gentry and the mob of this country. Popular voice reigned supreme and had a firm footing in the minds of the people at that time. If the nobility and the gentry are to be alarmed, overawed or smothered by the fire of popular opinion, and if no great doctor be raised up in our time of need to pacify and satisfy this unhappy multitude, then

eagerly rushing or madly sauntering along the pathway of medical revolution as an ox goeth to the slaughter or a fool to the correction of the stocks, what is it but a symptom as infallible as it is appalling, that the day of medical greatness and stability has vanished, and that the chill and damp of annihilation are already creeping over the glory of the Science of Medicine. These awe-exciting spectres haunted him day and night and in his ardent zeal for truth he became a follower of Hahnemann amid the deafening cries of shame and universal protest. The writer of this book had heard of Dr. Sircar's exalted character ; but he had also heard of him as a man of cold manners and haughty reserve. It was in the year 1902 that I first went to see Dr. Sircar. It was a rainy day when I entered his room. I conversed with him on divers topics and I well remember that, before I had been five minutes with him, all my apprehensions had melted away like snow in the sun. I came away from that interview conscious indeed of his independence of character and of his dignity, but of a dignity so chastened by a peculiar purity and gentleness and so associated with impressions of his kindness and even friendship that I was at a loss to make out the reason of his being at that time so misunderstood by the outer world.

Sircar's Place in the Domain of Medicine.

As a physician, specially as a homeopathic physician, he had no equal in India and reached the highest pedestal of popularity and fame. His devotion to and conscientious solicitude for his patients were simply marvellous and outstripped the bounds of human capabilities. He possessed an intuitive mind and nothing about his patients escaped his penetrating eyes. He was distinguished for making a careful examination into every minute detail and was a most accurate observer in forming a true diagnosis and judgment. He was ever seen to hunt out the whole field of *Materia Medica* before he made the prescription. The sufferings of his patients made a deep impression upon his heart and he was always up and doing to alleviate their pains, and sufferings by the strength of appropriate homeopathic remedies. Nothing could excite his delight in a greater degree than his success in those cases where others had failed ; but his satisfaction was not tinged with any selfish motive. His delight consisted in the glorious triumph of homeopathy.

The success of a physician depends upon the cures made by him. Dr. Sircar was a very successful practitioner and the number of his marvellous cures was a legion. However, we publish the following cases from his note-book for the enlightenment of our readers and hope they will be read with much interest and profit.

CASES FROM SIRCAR'S CLINIQUE.

1. A case of Empyema.

Abdus Sattar, Mahomedan, aged 18, resident of Dhobapara (Mudiali) near Garden Reach, about 5 miles from Calcutta, was brought to me on the morning of Tuesday, the 27th September, 1898. He was suffering from fever of the remittent type for the last 34 days, with aggravation in the afternoon. There was much emaciation and considerable dyspnœa. On examination the whole of the left side of the chest was dull on percussion. There was just a slight respiratory murmur at the apex of the left lung. The intercostal spaces were as it were filled up and almost bulging as if from fluid pressure from within. There was much cough but no rales in the right lung. Heart beats exaggerated and visible. Considerable bulging of the precordial region. Can lie only on the left side; slightly jaundiced tint of the conjunctiva and of the skin, but no enlargement of the liver. Tongue slightly furred.

I diagnosed the case to be one of pleuritis of the left side with effusion filling up the whole of the pleural cavity, causing shrinking of the whole of the left lung, and probably also pericarditis with effusion. I gave *Bryo. 2 x*.

29th Sept. Report was that the patient was better, fever and cough and dyspnœa were less. Continued *Bryo 2 x*.

30th. Report was brought in the morning that the cough was worse, but in other respects much the same. Thinking the increase of cough was due to an aggravation of *Bryo. 2 x*, gave *Bryo. 4 x*.

2nd Oct. Report of strong fever yesterday. Sent *Aco. 2 x*.

4th. Fever less but cough worse. *Bryo. 6 x*.

8th. Patient brought in the morning. A swelling, about the size of a small orange with distinct fluctuation, was observed about 3 inches below left nipple. The dulness of left side was the same as before. Fever was less, but cough no better. The swelling appeared to me to indicate pus and not watery fluid as I had at first thought. I prescribed *Sulph.* 30 in the hope of causing absorption of the fluid whatever it was, and also to allay the cough which was very troublesome.

13th. Report came that the patient was better as respects the cough, otherwise much the same. Continued *Sulph.* 30.

14th. Patient's father reported that the swelling had increased and became more fluctuating. As my own health did not permit me to visit the patient at his house, and as I thought it too risky to bring him over to mine, I asked the father to have the swelling explored by a medical friend of mine who resides in his neighbourhood, and to make a small incision if there be pus.

17th. Report was that the swelling was explored and incised yesterday, as I had directed, with the result that about 4 pounds of pus had come out. Stopped medicine.

19th. Report that the discharge through the opening made is pure pus, and about $\frac{1}{2}$ lb. daily. Patient feeling better. No med.

26th. Patient brought to me in the morning. Found pus freely discharging in considerable quantity through the opening. Patient was better in every other respect; fever and cough were less, and breathing easier. But respiration was not fully established. To check the suppurative process, I gave *Sil.* 12x, which was continued till the 4th November, after which, the improvement being

stationary, I changed the dilution to the 30th centesimal which was continued till the 10th. But no further improvement following I again stopped all medicine.

18th Nov. Report was that the patient was almost the same, the slight fever hanging on still. Gave *Sulph.* 30. From this day improvement became rapid. The discharge ceased and the opening through which it was flowing healed up in a day or two. The fever and the cough disappeared in about a week. The appetite increased and there was great cry for more food than was allowed.

16th Dec. Patient brought this morning. I was glad to find him nearly all right, the fistulous opening quite healed, the respiration fully established in the upper and partially in the lower part of the affected lung, though still frequent, being 28 in a minute, the swelling over the pericardial region quite gone. Continued *Sulph.*, and ordered a bath to be given to-morrow.

21st. Patient brought. Found him better still. Stopped med.

Remarks.

It is difficult to say whether this was a case of suppurative pleuritis from the beginning, or of simple pleuritis with serous effusion taking on degenerative suppurative changes in the course of old school treatment. When the patient was brought to me thirty-four days after the commencement of illness, there was nothing to lead me to infer that there was pus in the pleural cavity. Taking the fluid which had filled the whole of the left side of the chest to be ordinary serous effusion, and having regard for the jaundice and the symptom that the patient could lie only on the affected side I prescribed Bryonia. It did some, but not, much, good in the beginning. I had to use Aconite for

the strong fever which had come on while the patient was taking Bryonia. Under Aconite though the intensity of the fever abated, the cough became more troublesome, and I had to use Bryonia again, but this time in a higher dilution. Though the medicine was used for four days, the morbid process that was going on in the pleura went on unchecked and declared its true character by the matter within pushing itself out through the intercostal spaces, evidently the fifth and sixth, and forming a fluctuating swelling. The fact of Bryonia failing to cause absorption of the effusion shows that it was purulent and not serous at the time the patient was first brought to me, whatever it might have been in the beginning.

If the diagnosis of empyema had been positively made at once, could we have used any medicine that could cause the absorption of so large a quantity as upwards of four pounds of pus? My experience with Hepar, Silicea, and Mercurius in such cases in the past does not return an affirmative answer to the question. And it is doubtful if anything else, than what was done, could have been done that would have hastened the progress of the case, which, it must be admitted, was satisfactory. It is remarkable that Sulphur should have played so important a part in expediting the recovery. This shows that probably there was some constitutional taint which this prince of anti-psorics corrected. I must not omit to mention that I had to put the patient on a very restricted diet. I forbade all juicy and acid things. I kept him chiefly on milk and allowed him wheaten bread (chapatis) only when the fever had considerably abated. I have not yet allowed him rice, which I have found to be very prejudicial in fevers, dropsies, and suppurations.

2. A case of Renal Colic Cured by *Lycopodium*.

Babu H. P. M., aged 46, resident of Calcutta, by occupation a clerk, came to me on the morning of the 1st October 1899, with the following complaint. He has been suffering for two months from a pain which runs down from the region of the left kidney to the left testicle. He suffers also from great windiness, passing flatulence upwards and downwards constantly. His general prostration is very great. All these symptoms are gradually increasing ; and the renal pain is occasionally very severe. Gave him *Lycopodium* 16x.

4th Oct. Called in the morning and reported that the pain from the kidney down to the testicle is nearly gone, and that the flatulence has become less, though still he has to eructate much. Continued *Lycopodium*.

8th Oct. Called in the morning as usual. Pain entirely gone, does not feel the windiness, though he has to eructate but much less frequently. Prostration is also decidedly less. Continued medicine.

17th Oct. Presented himself as usual with all the symptoms nearly gone.

22nd. Cured.

Remarks.

There are two points of interest in this case. First, the renal colic was left-sided, and yet *Lycopodium* effected a cure. The general belief amongst homeopathic practitioners is that *Lycopodium* is more suited for right-sided affections. Dr. Nash says—" *Lycopodium* affects the right most, or at least the troubles begin on the right side..... Any complaint that begins on right and goes to left makes me think of *Lycopodium*." Accordingly we find Lilienthal recommending it for renal colic when pain extends down



Jogendra Homeopathic Outdoor Dispensary founded by
Babu Krishna Ch. Bose of Shambazar to commemorate
the memory of his deceased son Jogendra,

(right) ureter to the bladder. In our case the pain extended from the left kidney to the left testicle. It is true that "the 'sides of the body' subject is of more account than some imagine," and that "drugs have an affinity for particular parts, organs and even sides of the body," but we must study the whole pathogenesis of a drug and not make hasty generalizations from a few instances, and we must also see that we take note of side with reference to particular symptoms.

The second point of interest is that the 16th decimal dilution of *Lycopodium* that was prescribed was made from a mother tincture which I had myself prepared from the pollen with strong rectified spirit. The phial, in which the pollen and the spirit were mixed in the proportion of one to five, was every day, two or three times, strongly shaken for over two months, at the end of which the clear supernatant liquid was drawn off, and found to be saturated with the oil of the pollen, as evidenced by the milkiness produced when dropped on water. Dr. Hughes says—"It seems probable that the medicinal virtues of *Lycopodium* reside in this peculiar oleaginous matter with which its sporules are filled; and hence the comparative inertness of all preparations of the drug which do not involve complete fracture or solution of the investing envelope. No tincture but an ethereal one is found to effect solution." But here we had a strong spirituous solution of the drug which did hold oleaginous matter, and gave effective therapeutic results. Possibly the frequent violent shaking for over two months may have helped the solution. This should serve as a hint to pharmacutists in preparing dilutions of *Lycopodium*. There does not appear to be any necessity for triturations which are always a troublesome affair.

3. A case of Hernia.

Babu N. K., aged about 63 years, is subject to hernial protrusion in the right inguinal region. The protrusion does not advance much beyond Poupart's ligament.

On the 17th August last at about 11 A.M. he had an attack of this kind. The immediate cause appears to have been straining during defecation. The tumour was hard and very tender to touch. The patient remained quiet in bed, the bowels moved once or twice ; at about 5 P.M. very gentle taxis was applied to reduce the hernia without any success. As there was no urgent symptom he was no further molested ; but was ordered to remain quiet in his bed and to apply ice over the tumour. Ice was applied with an ice bag for about an hour but it did no good. The patient remained in this state during the whole night and had very little sleep. On the morning of the 8th I was consulted. I prescribed *Nux vom.* 30. One dose was given at 7 A.M. and another at 11 A.M. In the meantime the patient had one or two stools, and felt easy enough to take a bath and a meal of rice. The hernia went back completely at about 3 P.M., as it used to do before under the same medicine.

4. A case of Fits of Convulsions after a Fall, benefited by Alumina.

January 5, 1899. A child, 4 years old, was brought to my clinique in the morning, with the following history : Had a fall 21 days ago. He fell flat on his back. As he fell, a pile of wood fell on the middle of his body, that is, on his abdomen. The pile was not heavy enough to do any external injury. But the child became unconscious. Half an hour after the fall began to have convulsions which lasted for 6 hours. The intensity of the convulsions would abate by the application of ice to the head. The eyes were up-turned while the convulsions lasted. The child was better and free from convulsions for 15 days. On 16th day, after he had played in the sun for sometime, he began to have a fit of convulsions which lasted 4 hours, and was attended with vomiting, the vomited matters coming out even through the nose. On the following day, the 17th day after the fall, there was another fit of convulsions attended with vomiting. The child was better for 2 days after which he had a fit of convulsions again, but there was no vomiting this time ; instead of which there was violent diarrhœaic motion just before this fit, or rather just as the fit commenced. The stools since passed are not diarrhœaic but hard and covered with whitish slime. Since the fall the child has become very timid and fearful. Prescribed *Alumina* 6.

Jan. 10. Child was brought in the morning. He was better, has had no more fit. Repeated the med.

Feb. 2. Report by the father. No more fit, but had

fever from the 17th to the 21st January which was cured by *Bell.* 6. There is some timidity still. Gave some unmediated globules with instructions to bring the child again if necessary. The child was well for two months, and a relapse took place after some irregularity. His father having fallen ill at this time he was not brought to me, but was placed under a kaviraj.

Remarks.

ALUMINA was selected in this case for the mental symptom (timidity) and for the convulsions, and it certainly did good, keeping the patient free from convulsions for two months, and which in all probability would not have returned had it not been for some "irregularity," of which the nature I could not ascertain. I have not yet met with a case of convulsions, in our literature, in which ALUMINA had been used.

5. A case of Measles with Pneumonia.

A Hindu lad, aged four years and three months, had fever for 10 or 12 days. As a brother and cousin of his living in the same house with him had measles at that time, he was not given any medicine in anticipation that he also might get measles. After 10 or 12 days the fever grew stronger and the measles not having appeared as was expected, he was given 1 gr. of *Quin. sulph.* during intermission. The temperature rose up to 100.4F. on that night. The next day (29th October) he was again given *Quin. sulph.* in 1 gr. doses once in the afternoon and again at about 8 p.m. During the night the temperature remained normal, but it commenced to rise from the morning of the 30th instant. At 5 p.m. the temp. was 105.5. On auscultation moist crepitations were heard at the base of the right lung, but there was no dullness present. Some cooings also could be heard here and there over both the lungs. He was given the following mixture :

Ammon. Carb. gr. i.
Liqr. Ammon. Citratis 3ss
Spt. æther. nitrosi mv.
Vin. Ipecac. miiss.
Syr. Simp. mxx.
Aqua ad Zii.

Mix for one dose, a dose to be taken every three hours.

Three doses of this mixture were given.

31st October :—6-30 A.M. The temp. came down to 101.5. At about 9 A.M. Dr. Sircar was called in. The temp. was then 99 ; no stool for two days. He prescribed *Nux v.*

30, four globules of which were given at once. At 10 A.M. had one hard and scanty stool. 1-30 P.M. temp. 101.4. 2-30 P.M. had another hard scanty stool. Temp. at 7-30 P.M. 103.2, at 8-30 P.M. 104.2, at 10 P.M. 104.

1st November: 6-30 A.M. temp. 102. Measles appeared all over the body. Condition of the lungs was the same as yesterday. No medicine was given. Temp. at 1 P.M. 104, at 4-30 P.M. 103.8. Pulse 140, respiration 75, per minute. The dilator nasi muscles were acting violently during respiration. The face was quite flushed. Dr. Sircar still gave no medicine. Temp. at 8 P.M. 103.8, at 10 P.M. same. During the night the child was delirious and had one scanty soft stool.

2nd November. 6-30 A.M. temp. 102, at 8-30 A.M. 101.4. Moist crepitations could be heard all over the back of the right lung and also over the front below the mammary line downwards. It was distinctly duller than the left lung. Moist crepitations could also be heard over the back of the left lung down the lower angle of the scapula. The face was cyanosed. Respiration short and abdominal in character, 75 per minute; pulse 150. 2 globules of *Phos.* 6x were given. 11 A.M. temp. 102, resp. 70; 2-30 P.M. temp. 102.2, resp. 50, pulse 144. Appears to be somewhat lively. 4 P.M. temp. 103.2, resp. 60. At 7 P.M. temp. 102.2, at 8-30 P.M. 102.4, at 10 P.M. 101.8. 2 globules of *Phos* 6x.

3rd Nov. 1 A.M. temp. 101.2, resp. 40. 6-30 A.M. temp. 100. 2 globules of *Phos* 6x. 9 A.M. temp. 100. No crepitation could be heard over the left lung. The right lung on percussion more resonant and the number of crepitations fewer. 10 A.M. temp. 100.4, resp. 40. 1 P.M. temp. 99.4. Appears much better; could sit up and play. Temp. at 4-30 P.M. 99.2, at 8 P.M. temp. 99.

4th November, 6-30 A.M. temp. 97. The right lung almost perfectly clear, no more crepitations. Sibilant and sonorous ronchi could be heard here and there over both the lungs. The cough was dry and distressing. No med.

5th Nov. 6-30 A.M. temp. 98. Cough dry. 2 globules of *Ipec.* 6x. 7 P.M. temp. 98. 2 globules were again given.

6th Nov. The cough easier. Since the first inst. the patient has had no stool, to-day he passed a copious healthy stool.

The patient steadily improved and is now (Nov. 20) all right.

[*Remarks* : There was evidently some peculiarity in the constitution of the child which prevented the eruption of the measles from coming out. The *quinine* given had probably the effect of heightening that peculiarity. The *nux vomica* antidoted this effect of quinine, and thus facilitated the breaking out of the eruption. The action of *Phosphorus* in controlling the pneumonia, which had threatened to be serious, was evident and remarkable.—M. L. S.]

6. A case of malarious fever with amenorrhœa.

Patient, a Hindu female, aged 25, came to me for treatment on the 14th November 1897. Her symptoms were fever in the afternoon, much thirst and frequent and copious urination especially at night, some swelling of abdomen evidently from fluid in the peritoneal cavity. I prescribed *Squilla* 4x, and she was well in a few days.

7. A case of malarious fever with enlarged spleen.

Patient, a Hindu female, aged 60, came under my treatment on the 20th Nov. 1897. She was suffering from

fever for 3 years. Her spleen was considerably enlarged. The fever comes on every afternoon. There was absolutely no thirst. *Pulsatilla* 6 x, cured her wonderfully in a few days, even the chronically enlarged spleen was much reduced.

8. A case of Cataract and Panophthalmitis.

Patient, a Hindu female, aged 55, came under treatment on the 25th Nov. 1897. There was cataract in both eyes, in the left it was fully formed and there was no vision. There was some dim vision in the right, but there was inflammation of the whole ball with considerable pain. I gave her *Phos.* 6x, pilules, one for a dose, twice a day. In three days the pain in the inflamed eye was considerably less, in a week more it was nearly gone, and she could see better with it. In a month the inflammation altogether disappeared, and much useful vision was restored. Further progress of her case could not be observed, as she went away to her native village, and no report has since been received.

9. A case of Elephantiasis of scrotum and skin of penis.

Patient, a Hindu, aged 44, came under my treatment for the above complaint, on the 6th Dec. 1897. He was subject to fever during new and full moon for 22 years. The scrotum and the skin of the penis used to swell during the continuance of the fever and subside after its disappearance. For the last 6 months there has been no subsidence of the swelling, and it has now assumed the appearance of elephantiasis. Ten years ago he had syphilis of which he was cured by old school treatment, but without salivation. Secondary symptoms appeared a month after the healing of the primary sore. Burning ulcers broke out on the

scrotum, and they were cured by a course of sarsaparilla. There are no ulcers now but there is considerable itching in the scrotum. The last attack of fever he had was in July last and it had continued for two months. No fever since September. Palms and soles discolored, and corns have appeared on them. Had gonorrhœa and hæmaturia when only 16 years old. Gave him *Silicea* 12 x. He has steadily improved under it. The improvement commenced in his feelings which were very despondent; then the sensation of heaviness in the parts disappeared, and the hypertrophy of the scrotum, I learn, has nearly gone.

10. A case of Malarious Fever with continued Nausea.

Mrs. R—, aged 49, resident of S. Intali, a suburb of Calcutta, came to me on the 17th April for treatment of a fever from which she has been suffering for 10 days. The fever comes on twice in twenty-four hours, once afternoon and again after midnight. The symptoms were chilliness followed by heat. The fever subsides without sweat. The most distressing symptom both during the fever and during the apyrexia was nausea. There was no vomiting except what she would induce by titillating the throat in the hope of relieving the nausea. I gave her *Ipec.* 6x.

19th April, 1898. Called in the morning, and said the nausea was just a little better, but the fever was coming on as before, twice a day. The tongue was coated thickly white. *Ant. c.* 6.

21st. Called in the morning. Said the fever has left her, but the nausea was worse. The taste in the mouth was sweetish. Thinking that the fever having been subdued by the *Antimonium crudum*, the increased nausea was

probably an aggravation produced by the drug, gave her no medicine.

23rd. She came to me as usual in the morning. She is free from fever, but the nausea is no better, if not worse. Notwithstanding freedom from fever, this symptom, which was preventing her from taking food, was daily reducing her strength. *Sulph.* 30.

26th. I was sent for in the evening to see her at her house as she was so weak that she was unable herself to come, as she was hitherto doing. Found her lying in bed with extreme prostration. In addition to the nausea she complained of a coppery taste in the mouth. *Rhus t.* 6x.

28. Report was brought in the morning that she was no better. Thinking that worms might be the cause of the persistent nausea, though there were no other symptoms of worms, I gave her *Cina* 6x.

30th. Nausea only a shade less, but still considerable to be very annoying and distressing. *Ipec.* 30.

18th May. Called at house in the morning, and said she had discontinued medicine in the hope that she would gradually get over the nausea; but though she has been free from fever since the 19th of last month when she had the *Ant. c.*, the symptom was persisting with a devilish pertinacity. By a most searching questioning I was enabled to elicit a symptom which was present from the beginning but which she did not think it necessary to mention, or perhaps had concealed for shame. The symptom was absolute aversion to smoking of which she was particularly fond. This at once led me to select *Fulsatilla*, because the drug not only covered the "intolerable nausea without vomiting", but also the "extreme loathing to tobacco-smoking" to which she was not only accustomed

but very much addicted. I gave her the 6th decimal dilution, with instructions to take only one dose, and then report. This one dose had the desired effect. There was no more nausea after that. The disgust for food vanished, her appetite returned, and she made a rapid recovery.

*Remarks :—*This case well illustrates the necessity, so earnestly enjoined by Hahnemann, of making a most scrutinizing inquiry, especially in the case of females, must be experienced by every practitioner. But the difficulty must be faced in the interests of the patients themselves. Had the characteristic symptom regarding tobacco-smoking not been discovered, it is doubtful if the true homœopathic remedy could have been found out. Would unaided nature have succeeded in bringing about a recovery? She was without medicine for eighteen days and yet she was not only not better, but getting worse and worse. The probability is, she would never have recovered without the medicine that was selected for her.

11. A case of Paralysis of muscles of the Neck cured by *Lycopodium*.

A Hindu male child, aged 4, was brought to me on the 10th September for Nasal Voice. The child was suffering from this symptom for about a month since his recovery from a bad attack of fever. On examination the uvula was found to be rather long and relaxed. On inquiry I learned that drinks, not solid food, return by the nose. The patient was lean and emaciated, but was free from fever and had no other organic disease. An old school doctor had diagnosed ulceration of the floor of the posterior nares and had feared perforation of the soft palate. He was placed under a homœopathic practitioner, who treated him with

Caust. 6 for a fortnight but without any benefit. I gave him some globules saturated with *Merc. s.* 6, two to be taken for a dose, twice a day.

The child was brought to me on the 24th, that is, after six days' use of *Mercurius sol.* There was complete disappearance of one symptom, "return of drinks by the nose," but the nasal voice was not a whit better. I gave him *Aurum met.* 10x, globules, to be used in the same way as the first medicine.

28th. The child was brought, as usual, in the morning. The voice was much improved, the nasal twang being less ; but a new and most alarming symptom had developed itself—the patient could not keep his head erect. There was evident paralysis of muscles of the neck, more of the right side, as the head fell more towards the left side. Thinking this might be due to *Aurum*, I discontinued the medicine, and gave some *nihilum* globules. The child was brought on the following day, the 29th. Nasal voice quite gone, but paralysis of muscles of the neck rather worse. Gave *Lycop.* 30 gles.

1st Oct. Was glad to see that the child could keep his head erect pretty well. The medicine was repeated, and in the course of a few days, the grave symptom of paralysis of the neck disappeared.

Remarks.

The case affords a beautiful verification of a pathogenetic symptom of *Lycopodium*, which is thus recorded in the *Chronic Diseases* : "A sort of paralysis of the cervical muscles, the head sank down forwards more and more, as if it would fall off." In our case the tendency of the head was to fall more to the left, than to any other side ; and

yet *Lycopodium* removed the symptom, showing that the drug does produce paralysis of the muscles of the neck, and it is immaterial on which side the paralysis may be predominant. This symptom of *Lycopodium* was furnished by Hahnemann, and however obtained, whether with the 30th dilution on a healthy subject, or simply as a removed clinical symptom, there can be no question that it is a genuine symptom. This shows how unwise it is to reject all the symptoms of the *Chronic Diseases* which have been furnished by its author.

Dr. Sircar.

Dr. Sircar was ever a striking personality. A man of liberal culture, intellectually keen as a blade and of the strictest integrity, he was an object of universal admiration and respect and his death will carry universal sorrow and regret. Dr. Sircar had lived so long and lived so thoroughly, and was so warmly cherished in the affection of his countrymen, that it still seems too soon to attempt any biography dealing with his many-sided achievements in the world.

The brilliance of his intellectual gifts, the purity of his moral excellence, his indomitable perseverance, his steadfast devotion to duty, the stoical firmness of his self-endurance, his glorious achievements, his wonderful tenacity of purpose, his strength of convictions, his courage and independence, all contributed to bedeck him with a wonderful enchantment which enabled him to hold the undisputed leadership among Indian homœopathic practitioners of Bengal. His high reputation with both Europeans and Indians rested upon divers admirable qualities.

He possessed phenomenal broadness in the range of his many-sided activities. All that he performed was done very well, because he did all with his heart and soul. He did what he knew well to be a duty and when doing it, he turned neither to the right nor to the left ; he turned not, though the whole world was against it. He had been always guided by his own thinking and never put any reliance upon the help of others. Instead of trying to adopt his philosophy to circumstances, he tried to bend circumstances to his philosophy.

This great man, besides his other splendid talents, knew the art of insinuating himself into the affections of those he conversed with. He possessed strength combined with sweetness, courage with gentleness, unwavering loyalty to friends and principles with an unswerving love of truth and straightforwardness.

There must have been something irresistible about him, for men of action and men of letters were among his warm friends. He treated friends and strangers, the rich and the poor, the powerful and the weak, with an even temperament and was beloved by them in return for the affability with which he received them. His generous character, the extraordinary power and richness of his conversation, his charity, philanthropy, social sympathy, public spirit and his patriotism made him one of the most prominent figures in society. The predominant quality of this great man was a burning enthusiasm for whatever object attracted his sympathy, and to the service of that fiery zeal he impressed his logic and all the disciplined forces of his learning, and concentrated all his energies to a focus to surmount the difficulties he met with. He was engaged in several hazardous enterprises, but there was not one that he returned from without some ennobling distinction or some fresh laurel. These laurels are still green in the hearts of of a grateful people. Sunshine was always to be found in his heart and his mind gilded with its own hues all that it looked upon. When he had burdens to bear, he bore them cheerfully ; when he had a sea of difficulties to cross, he crossed it manfully ; and when he had a thorny road to tread on, he trod on it gladly, gathering up such flowers as lay along his path.

Dr. Sircar was very simple in his habits and mode of

living. He was very temperate. He never indulged himself for a single moment in the luxury of a Sybarite. He lived a life of full 70 years with stoical firmness and Spartan temperance. He manifested the strongest possible disapproval of the scene of any bacchanalian revel as long as he lived. Those who indulge themselves too much in pleasure and vice, lose their moral existence, consider a prosaic thing in a different light, can not see the holy images of apostles, prophets and evangelists and perceive vice everywhere through a noxious haze of their spiritual degeneration. Cyprian beautifully remarks that "the greatest pleasure is to have conquered pleasure." Those who abandon themselves in the lap of pleasure, make them poor in youth, poor in manhood, poor in old age, with a poverty which will hardly be effaced. Never was there more occasion for sounding this in the ears of the public than now. The high and the low, the rich and the poor the young and the old are now all hankering after pleasure. But Dr. Sircar was not a man of this type.

Dr. Sircar seems a typical instance of a character replete with an unsullied purity of soul, with an unselfish self-sacrifice and a deep-rooted allegiance to duty and faith, such as can rarely be found in the annals of New India. No allurements could entice him. He proved a Cato in the grandeur of his morality. He was a Sampson whom no Delilah could captivate.

Religious Views of Sircar.

I now wish to dwell upon the religious principles of Dr. Sircar. If religion, as Bishop Taylor expresses, consists not in knowledge, but in a virtuous life, Dr. Sircar's was pre-eminently a religious life. Dr. Sircar always acknowledged the necessity of social customs and obligations.

The first question that every philosopher has to answer is, what is the universe? How is its existence possible? From our very infancy, we are confronted by a material world, which conditions our life. Now what is this material world? What is meant by matter? What is its definition? If we partially analyse our conception of matter, says Green "we find that it is reduced to a statement of relations between facts in the way of feeling or between objects that we present to ourselves as sources of feelings." Abstract these relations and there is nothing left. What is knowable, what is within experience, must necessarily be conceived of as a system of unalterable relations constituted by a single unifying principle. An object of experience must necessarily be constituted by certain definite relations in which it stands to other objects of experience. To know such an object, to define it in intelligible terms is to determine the place which it occupies in the "cosmos of experience." I see a tree. I could not have known it had I not put together the parts of which it consists—in virtue of this synthesis alone it becomes *one*—and distinguished it clearly from other known objects falling within a *wider* system of relations. All determination is negation. But there could be no negation unless the facts negated and those

from which they are negated were held together and mutually opposed ; i.e., unless they were regarded as factors comprehended within the one "all-inclusive system of relations." Such a system of relations, however, being constituted by the putting together of the units of experience—the units becoming units only in virtue of the relations into which they enter—presupposes a unifying principle that is not itself a part of it. That which establishes relations between the objects of experience can not itself be one of them. That which puts together the constituent elements, say of the book before you, must be something to which these elements are equally present. It can not itself be one of them ; otherwise it could not connect the parts and form the single entity book. If the experienced world is a congeries of parts related to one another in endless ways, it implies a unifying principle which cannot be any of the objects of experience made possible through the Synthesis. If objects exist in time and space in virtue of their mutual distinction, each of them must be present to a principle that unifies them, apart from which unification their very distinction from one another would be impossible. Differentiation and integration must go hand in hand. If the manifold objects of experience are related to one another through mutual distinction, if each definite reality has its place in time and space fixed by the exclusion of and relation to other definite realities, then there is implied a principle of unity over-reaching the manifold.

If the material world is a whole consisting of inter-related parts, if each of its constituent elements can be known only as standing in certain definite relations to the other constituent elements of it, if, in short, the material world is a

single system of unalterable relations then it presupposes a unifying principle overreaching it but not beyond it. Such a principle of unity is the unity of self-consciousness. It is only because the unity of self-consciousness holds together the passing feelings and relates them to one another, thereby giving a definite place to each of them and distinguishing it from others that there is a continuous unity of time at all. It is only because there is the unity of self-consciousness in the back ground that external objects are distinguished from one another and combined into the totality of space. Mere difference is as meaningless as a self-contained unity. The very essence of reality is identity in difference and difference in identity. It is the unity of self-consciousness that is the fundamental element of identity in experience and that makes the Synthesis of the manifold possible. It is a principle that relates the objects of experience to one another by being present to and distinguishing itself from each one of them. Being that which makes time and space possible, it can not be anything existing in them. Being that which gives reality to the objects of experience by relating them to one another, it can not itself be an object of experience. It is through relations to the unity of self-consciousness, that the experienced world exists and the unity of self-consciousness whose very essence is synthetic activity, exists, because the experienced world has existence, which is due to its unifying operations. Apart from the external world, the unity of self-consciousness would not exist, because there would be no occasion for the exercise of its synthetic activity, which is its essence, and apart from the unity of self-consciousness, the existence of the external world would not be possible, because there would be nothing to combine the chaotic manifold of sense into a systematic and inter-

related whole. The material world, therefore, is only one-half of the complete reality of which the other-half is Spirit and this eternal and absolute Spirit is God.

In Sircar's opinion, therefore, the existence of the universe implies the existence of a spiritual principle as its necessary correlation. In other words, the universe is the necessary manifestation of one Spiritual self-conscious being. To speak in figurative language, God is the centre of which the universe is the circumference and the universe is the circumference of which God is the centre. Circumference can not be without a centre and a centre can not be without a circumference anymore than the universe can exist without God or God without the universe. God is as necessary to the world as the world is to God. In short, the external world is not a mass of dead matter as is ordinarily supposed, but is the living thought of a living God. If the universe exists it exists for and is the work of thought and is its realisation or manifestation. The very existence of the universe implies an infinite intelligence.

The next question that has to be asked is what are our ourselves. Now the answer must be that our own selves also are unifying principles akin to the eternal unity of self-consciousness implied in the existence of nature. In so far as we are capable of knowledge—we are the agencies that relate facts and combine them into the Cosmos of experience. But on the other hand, we can not maintain that our unity of self-consciousness is the central principle of the universe. "To us the universe does not appear as the one all-inclusive system of relations" as it must do to a consciousness eternal and complete. It is also notorious that our consciousness has had a beginning in time. The only alternative therefore, that we have is to regard our finite consciousness as, "a certain re-

production of itself on the part of the eternal mind as the self of man—a reproduction of itself to which it makes the processes of animal life organic, and which is qualified and limited by the nature of these processes, but which is so far essentially a reproduction of the one Supreme Subject, implied in the existence of the world, that the product carries with it under all its limitations and qualifications the characteristic of being an object of itself.” Our finite selves, therefore, being partial in manifestations of the Divine consciousness are in essence identical with it.” Sircar’s moral theory is directly connected with his conception of the finite self of man as a partial reproduction of the Divine Consciousness. The moral impulse, the desire to grow better, the striving after a higher ideal, is the outcome of the progressive self-realisation of the Divine principle in man.

Man, in so far as his consciousness is identical with the Divine consciousness, is infinite, but in so far as he is limited by time, space and an animal organism, he is finite. The presence of an element of infinitude in finitude, of universality in particularity makes human nature a contradiction. The struggle to overcome this contradiction or what is the same thing, the constant endeavour after the realisation of our higher or Divine self, is the root-principle of morality. Through our moral aspirations and struggles, the Divine being realises himself more and more in the life of man.

The endeavour to realise our higher or Divine self, is the basis of morality. But how is such a realisation to take place ?

Under what condition or conditions does the inner moral life become outwardly real ? The answer is that the moral life is concretely embodied in the social organism. Individuals can be free and therefore capable of moral life only

as members of the social organism. They have their concrete duties by virtue of their station in society. What the body is to the soul that the social organism is to morality. A purely individualistic ethics is impossible. To isolate an individual from the social organism is to eviscerate him of his moral worth. In the family, society and the state the moral ideal is concretely realised, although the realisation is progressive. It is a mistake to think that society is a collection of individuals; on the contrary individuals derive their moral worth by participating in the wider life of society and the state. As Dr. John Caird says "we do not first get the idea of man and then add to it the further idea of society or the social union; for man is not man, the idea of human nature can not be expressed a part from the social relation in which alone that nature is realised. The existence of a spirit in pure individuality apart from other spirits is not conceivable, for a spiritual being is one that finds itself only in what is other than itself; it must lose its isolated individuality in order truly to find or be itself. Again "In one sense the members of the social organism in which I live, the institutions, the civil and political organisation of the community to which I belong are outside or independent of me and there are certain duties and obligations which they authoritatively impose on me. They constitute a moral order—an external or objective morality to which I must submit. But in another sense they are not foreign to me, they are more truly me than my private self. Apart from them I have no real self, or only the false self of a fragment taking itself for a whole. It is when the moral life of society flows into me that my nature reaches a fuller development, and then only are my social duties adequately fulfilled when they cease to have

the aspect of an outward law and pass in love and devotion into the spontaneity of a second nature. Individual liberty and obedience to society are not irreconcilable with each other. On the contrary individual liberty and personal morality are possible only in a social state. The opinion has been held by some thinkers that the existence of society implies restrictions upon the freedom of man and that he can be perfectly free only in a natural state. A little reflection, however, shows that in an unsocial state right must be synonymous with might. The existence of the rights of an individual depends upon their recognition by others, and such a recognition is possible only in a community of freemen, that is, in society. No one could exercise the rights claimed by him, if his fellows refused to recognise them. Men are free and therefore are capable of rights and morality in so far as they have the conception of the common good, in consequence of which they agree to restrict one another's sphere of action. It is in virtue of such a restriction that rights come to exist. The reference to the common good renders the restriction itself a feature of freedom, for in the common good every one participates. Society, in its laws, reduces the various restrictions to which the conception of the common good leads the individual to submit, to a system. The existence of individual rights presupposes the existence of society.

By obeying the laws of society an individual only fulfils the condition of his exercising his freedom. The exercise of individual rights, it will thus be seen, is strictly correlative to obedience to society, which means nothing more than obedience to the laws which make the existence of rights possible. A one-side assertion of individual rights is the result of that abstract thinking which supposes that rights

are quite independent of the chains which bind individuals together.

It is seldom that we take a comprehensive view of things. Our difficulty about harmonising individual liberty with obedience to society arises from the hard and fast distinction which we draw between the inner spirit of the individuals and the laws of society. The laws of society and the state are the creations of the human spirit for the realisation of its freedom. They are, in their essence, the outward embodiments of the moral laws within. If obedience to the moral laws does not make away with individual liberty, no more so does obedience to society. It is a mistake to isolate the individual from society. If society apart from individuals is an abstraction, equally so is the individual apart from society. Moral life takes rise only when the individual learns to regard himself as a member of the social organism. In so far as a man surrenders his insulated personality and regains his individuality through the wider life of society, he is a moral being. In the customs and usages of society, the moral law finds its content. We are moral subjects only as we are conscious of ourselves as members with others of one society and are able, therefore, to view ourselves like them impartially with reference to the ends of society. "Morality springs out of the inevitable condition of the consciousness of self by the consciousness of our relations to others and the consequent necessity of judging ourselves from a social point of view, whether it be the point of view of the family or of the nation or whatever be the society to which we thus relate ourselves." The solidarity of man with his fellows is in Sircar's opinion the condition of the realisation of man's moral nature. But it is not to be supposed that he regarded the social organisation as the complete embodiment of the moral

law. The kingdom of God, in all its glory, is far from being established on earth. As in the life of the individual the moral ideal can never be completely realised, so the usages and customs of a particular society can never adequately reflect the ideal of perfection. Sircar, therefore, was never an advocate of slavish submission to society. In fact, this is one of the points where he parts company with Hegel. Hegel's tendency especially in his old age, was to preach thorough allegiance to the laws of the society to which an individual belongs. Sircar, on the other hand, never forgot to insist upon the paramount duty of individuals to work for bringing the institutions and customs of society up to the ideal of perfection. It is true that moral life is possible only in society, it is true that the ordinances of society are the outward embodiments of the moral ideal, but it is also true that there is progress in moral life and that this progress is dependent upon the gradual widening of the sphere of the brotherhood of man and the gradual elevation of the social ideal.

The above were Dr. Sircar's true sentiments with regard to God and Society. The part and parcel of his religion consisted in an all-absorbing faith in a Supreme Creator and Moral Governor of the Universe, and in the attempt to live and act with that faith as his pole-star. He was a vehement opponent of bigotry, idolatry and superstition as long as he lived, and hence he was sometimes mistakenly looked upon by some of his countrymen as an un-believer in God. He had a deep-rooted belief that it was science and science alone which could save man from the grasp of superstition and which could give man a true conception of God, the fountain-head of all true religion. In Dr. Sircar's opinion, "the elevated conception of the Deity, which springs up in

the mind from a contemplation of the universe as presented to us by science, must be incompatible with all unworthy conceptions of Him. In other words, superstition in any shape and a knowledge of physical science can not exist together."

The present age boasts of its enlightenments. To many an enlightened man, it is a superstition worthy of a barbarous age, to believe in God, religion and duty. The progress of physical science, our daily increasing knowledge of the universe in which we live, the researches of psychologists and physiologists, have, it is said, made it impossible for an educated man to believe in anything but dead matter. God, soul, duty, immortality, all these are but the relics of ancient superstitions. But Dr. Sircar's devotion to modern physical science did not make him blind to the claims of spirituality and religion. The energy with which he rose above superstition, seems to be a miracle and baffles our conjecture. The principle of divinely faith which got entwined with all the fibres and tissues of his moral nature, had enabled him to rise to the very top of eminence and caused his name to be surrounded with a halo of immortality.

Sircar and Politics.

In the domain of politics his position can not be ignored. In politics he always held advanced views. He never indulged himself in the luxury of platform blusterings against Government, but his powerful voice was never silent whenever the country wanted it. He did Yeoman's service to the cause of our country when Sir Charles Elliot published the notorious Jury notification. On the occasion of the Jury meeting he denounced it to the best of his ability. The frowns of Government could not terrify him or its smiles could not tempt him to do what was not permitted by the dictates of his own conscience. He could sacrifice his life for the sake of truth and justice.

Sircar was a liberal in politics. He was an ardent advocate of progress, but of progress on the basis of order. The mighty organisation of the State, he conceived to be founded at the will of man and on the capacity for participation in the common good which flows from it. A State is true to its function only in so far as it helps its subjects to attain perfection. Will and not force is, according to Sircar, the foundation of the State. It is not in the power of any one to hold together the fabric of a State by means of force if it is not founded on the common will of those who form the State. Force is necessary only in carrying out the decrees of the State and in repelling attacks against it but it can not bind it up. The State, being the outward realisation of the universal nature of man,

Sircar held it to be a great crime to violate its laws and injunctions. A man who disregards the laws of the State in which he lives and wantonly disturbs social order does violence to his own higher nature. Liberal in politics, Sircar certainly was, but he was not a liberal of the type of Mons Lahouchere Conybeare and the Irish home rulers. He never forgot that the integrity of the organisation of the State is essential to the moral life of man and that to lay a sacrilegious hand upon its ordinances is to destroy the agency that civilises and moralises him.

Sincerity of Sircar.

Dr. Sircar was always outspoken. He loved those who possessed this quality. His thoughts were always consonant with his deeds. The following incident, the authenticity of which is vouched for by no less a personage than the eminent Pandit Siva Nath Sastri, M.A., of Calcutta, will throw a flood of light on the fact that Dr. Sircar possessed the quality of being outspoken and loved those who had the courage to speak out, from the beginning of his career. Pandit Siva Nath Sastri is a self-made man. He fought against many difficulties and made a name for himself while he was yet a student of the B. A. class. He laboured hard for his examination and the result was that his health broke down. He was brought up in the house of the late Babu Mahesh Chandra Chowdhuri, who was a well-known vakil of the Calcutta High Court and whose family physician Dr. Sircar was. Pandit Siva Nath Sastri was attacked by some eczema-like eruptions over his whole body as soon as his B. A. examination was over. One day Mahesh Babu's brother fell in and Dr. Sircar came to see him. Mahesh Babu took Pandit Sastri into the room where Dr. Sircar was seeing his brother. Dr. Sircar saw and examined him and asked him to write out a full history of his case and send it to him. Afterwards, while Dr. Sircar was engaged in writing a prescription for Mahesh Babu's brother, another relative of Mahesh Babu asked Dr. Sircar to tell him the name of the medicine he was prescribing. This query excited his anger to such a degree that he used some strong words to the gentleman. Pandit Sastri was all along there and witnessed everything. This

display of anger wounded his tender susceptibilities, for he had a great admiration for Dr. Sircar. On the following morning he not only sent the report of his case but also a letter criticising the rude words of Dr. Sircar and giving a free vent to the outburst of his feelings. Pandit Siva Nath Sastri became very uneasy soon after the dispatch of this letter, for he thought that a poor boy as he was, he should not have taken the liberty of writing such a bold letter. The next morning he was surprised to learn that Dr. Sircar came and wanted to see the boy named Siva Nath Bhattacharya. With great terror, he presented himself before Dr. Sircar, who was waiting for him downstairs. As soon as he appeared before him, Dr. Sircar stood up and warmly shook hands with him. He told him that he had come only to thank him for his letter. He then took him into his carriage and told him that necessity had compelled him to use those unpleasant words to that gentleman, for he had no business to disturb him when he was attending to his own.

The noble life of Dr. Sircar beautifully illustrates an example raplete with plain speaking, plain living and high thinking.

He very often raised his sonorous voice and tried his best to do away with any existing iniquity. He did not repose his head upon the pillow for a single moment without giving vent to his eternal detestation of all the preposterous principles or customs which he met with.

It has been said that no man is indispensable and that another will be found to fill the vacant place. But unfortunately this remark does not hold true in the case of Dr. Sircar. An Indian among Indians in the simplicity of his habits and mode of life, a patriot in the widest sense

of the word ; a keen controversialist, a powerful writer and a man of science, Dr. Sircar was a genius whose place would not be filled for a long time to come and whose sweet memory would always remain green in the minds of a grateful people.

His own bright example was a kindling and animating force. A great man, though dead, carried with him a potent influence of personal magnetism. His life-long devotion to duty will shoot forth like a ray and will implant a tree of new life into those that lie around. Great men are cosmopolitans in the highest acceptation of the term. A noble character does not die even in this world. Embalmed in books their spirits walk abroad and infuse the precious balm of enthusiasm and energy into our soul.

The imperial intellects of the world are as much alive now as they were ages ago. Homer still lives ; Plato still teaches his transcendental philosophy ; Horace, Virgil and Dante still sing as when they were alive ; Milton, Byron, Shakespeare and Kalidasa still touch the chord of our hearts.

As the current of a stream sets agoing all the mills and machines of any particular locality, so the life of Sircar imparted a healthy activity to the whole circle of his neighbours. The career of a great man remaining an enduring monument of human energy. The man dies and disappears, but his thoughts and actions survive and leave an indelible stamp upon his race. Personal character acts like a talisman. Great men in every department are like beacon-lights, placed aloft and guiding those that try to follow in their track. Their example becomes the common heirloom of their race and their great deeds and lofty thoughts are the most glorious of legacies to mankind.

They hallow the nation to which they belong and ennoble not only all who live in their time but those who live after them, and their thoughts and deeds continue to shine upon all succeeding ages, illumining the moral atmosphere around them. Great men stamp their mind upon their age and nation as Luther did upon Germany and Knox upon Scotland.

His ill-health had given some anxiety to his friends and admirers but his death was quite unexpected and came as a surprise. To the country, indeed, the loss was heavy. But God is wiser than we. Perhaps he required the services of one of his most dutiful sons in a higher and purer world. Dr. Sircar's life has ceased to throb on this plane, but as long as greatness will be appreciated, his noble life will occupy the foremost place in the hearts of those who knew him. At the risk of being charged with man-worship and superstition, I must say that it is the lives of men like Dr. M. L. Sircar that confirms my faith in the moral Government of the world.

I can not find adequate words to add to Dr. Sircar's fame ; it rests securely on his glorious achievements. We shall not have the pleasure of seeing his benevolent face any more, but he bequeaths to us the glorious and priceless heritage of his works through which "he being dead, yet speaketh."

When we think of how much he accomplished for the benefit of his countrymen, when we see what a Hercules of energy he was and how little personal profit he gained from his splendid achievements, we can not but call him one of the greatest men of his generation.

Such is the greatness of the personality whose loss we have to mourn, and the satisfaction is, that this tribute of



Jogendra Ch. Bose.

Jogendra Homeo. Outdoor Dispensary has been named after him
to perpetuate his memory.

sorrow has received a similar response from all sections of the vast universe. Seldom indeed had it been the lot of a dead person to gather round the tomb of his memory the homage of the entire nation as has been in the case of the illustrious dead. Dr. Sircar is dead. But his voice still speaks to us from the silence of the grave.

Mourn : Let mourning shows be spread for the great Mahendra Lal.

The halo of greatness which was the flaming beacon of his life, will ever diffuse its effulgence to illuminate the sacred monument of his memory.

Conclusion.

The first object of bringing a short biography of Dr. Sircar before my readers is that they should imitate him in their everyday words, thoughts and deeds.

How many delineations of the greatest, the bravest, the most learned and the most virtuous of men, carefully portrayed, have both the Greek and Latin writers bequeathed to us, not merely for us to look at and gaze upon, but also for our imitation.

Cicero in his *Pro Archia Poeta* Says :—" *Quam multas nobis imagines non Solum ad intuendum, verum etiam ad imitandum fortissimorum virorum expressas Scriptores et Graeci et Latini reliquerunt, quas ego mihi semper in administranda republica proponens animum et mentem meam ipsa cogitatione hominum excellentium concommabam.*"

They should always, keeping them before their mind's eyes, strive to mould their feelings and thoughts by continually reflecting on the excellent characters of those greatly illustrious men. They should always remember that natural excellence alone has made many men great without intellectual culture ; but when to an excellent and admirable natural disposition there is added a certain system and training of education, then from that combination arises an extraordinary perfection of character. They must seek literature for the cultivation and practice of virtue. If they do not derive any substantial benefit from it and even if there is no advantage to be reaped from it, still I imagine that they will consider it to be the most reasonable and liberal employment of the mind, for

other occupations are not suited to every time nor to every age or place ; but these studies foster our earlier years, afford delight to our declining ones ; are the ornament of prosperity, the refuge and comfort of adversity ; they impart gratification at home, they embarrass not abroad ; they are with us during night, they roam with us and are our companions amidst rural scenes. There dwells, they should not forget, in all the noblest bosoms a kind of general impulse, which night and day stirs up the mind with the stimulus of glory and reminds it that the remembrance of their name is not to be sent away into oblivion along with the period of their mortal existence.

Ought they not when many most illustrious men have left behind them statues, images,—representations not of their minds, but of their bodies, much more to desire to leave behind them a delineation of their thoughts and virtues wrought and elaborated by the greatest genius?

Their feelings should feel indignant at meanness or baseness of any sort. They will bear in mind that a pure conscience laughs at accusations and sleeps in thunder. If they find any body to be engaged in wrong doing, they must speak warmly, out of the fulness of their heart.

Lady Elizabeth Carew has written :—

“ A noble heart doth teach a virtuous scorn—
To scorn to owe a duty overlong,
To scorn to be for benefits forborne,
To scorn to lie, to scorn to do a wrong,
To scorn to bear an injury in mind,
To scorn a freeborn heart slavelike to bind.”

Their conscience should and must not wear its clue threadbare in the labyrinthian mazes of Satanic temptations, so that they may not be plunged down into the

lowest abyss of degradation, in as much as in their sad entanglement they may find an easy access to the terrible pandemonium.

Virgil says :—

“*Facilis descensus Averno.*”

In every heart there can be found one temple that hath had conscience as its occupant from the beginning, and where the faintest whisper is heard from each extremity of the soul. The guilty person may cheat the world relative to his inward feelings, but he cannot deceive himself. The smile of seeming mirth may waver upon his lips ; but his soul is weeping bitter tears unseen. The laugh that he sends forth may sound as merry as a marriage-bell upon the ears of the world ; but through his own heart does it ring hollow and ominous like tocsin of doom.

They should conquer their enemies with fraternity. This tree of faternity will bear such sweet fruits that their enemies will become their intimate friends. They must read biographies instead of ill-reputed novels. They will remember that a laudable and generous ambition, though checked and subdued for a period, will, in the long run, raise up the trophies of its triumphs on a solid foundation, while a criminal ambition works out, even by its temporary success, its own eventual destruction.

Books must be their companions, and if they are good and useful books, they will be their most profitable associates. They must read biographies ever and anon. Jean Jacques Rousseau declared that he never read Plutarch without profit. Madame Roland spoke of it as the pasture of great souls.

Montaigne, Rabelais, and Scaliger paid him signal homage ; Jeremy Taylor, Neander, Rollin, Ralph Waldo

Emerson and several other distinguished men are heavily indebted to him. The influence, which is justly supposed to be exercised by the biographies of lofty characters written by Plutarch, is intensified by the fact of the excellence of Plutarch's workmanship.

Biography makes us acquainted with real and undeniable examples of golden deed and of the greatest characters whose lives

“Remind us

We can make our lives sublime.”

Biography teaches us what man can be and can do at his best. It gives every man renewed strength and confidence. A noble character lives a universal life. He still speaks to us from the grave, beckons us on in the path which he has trod, guides, influences and directs us. A noble character is a perpetual bequest, living from generation to generation. “The Sage,” says the Chinese, “is the instructor of a hundred ages. When the manners of Loo are heard of, the stupid becomes intelligent, and the wavering determined.”

Well the poet has said :—

“To live in hearts we leave behind, is not to die.”

A noble life put fairly on record inspires us, refreshes our spirit, encourages our hopes, stimulates our aspirations and rouses us to action. To read such biographies, and to live with such men in their biographies, is to live with the best of men.

What is the Bible, the great Biography, the Book of Books—the educator of youth, the guide of manhood and the consoler of age.

A great Roman catholic writer describes the Bible as a book whose words “live in the ear like a music that can

never be forgotten—like the sounds of church-bells which the convert hardly knows how he can forego. It is part of the national mind and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses."

"The best biography," says Issac Disraeli, "is a re-union with human existence in its most excellent state."

It is not at all possible for one to peruse the biographical sketches of great and good men without being unconsciously lighted and lifted up in them, and growing insensibly nearer to what they thought and did.

History is also a short of biography.

"What is all history," says Emerson, "but the work of ideas, a record of the incomparable energy which his infinite aspirations infuse into man."

Carlyle says, "Not only in the common speech of men, but in all art too—which is or should be the concentrated and conserved essence of what men can speak and show—Biography is almost the one thing needful." What does History teach?

In reply I say :—

"Ant prodesse volunt ant delectare historiae
Ant simul et jucunda et idonea dicere vitae ;—
Omne tulit punctum qui miscuit utile dulci,
Lectorum delectando pariterqui movenda."

The biographies of the greatest men teach us to imitate their heroes.

Wordsworth says :—

"Books we know,
Are a substantial world, both pure and good,
Round which, with tendrils strong as flesh and blood,
Our pastime and our happiness can grow."

Books possess an essence of immortality. Palaces crumble into ruin, gay pictures and statues decay, but books survive. A noble character does not die even in this world.

Embalmed in books their spirits walk abroad and infuse the precious balm of joy and solace into our soul. Hence,

“The dead but sceptred sovrans, who still rule our spirit from their urns.”

The imperial intellects of the world are as much alive now as they were ages ago. Homer still lives ; Plato still teaches his transcendent philosophy ; Horace, Virgil and Dante still sing as when they were alive. Shakespeare still charms us by his brilliant dramas ; Milton, Byron and Shelley still touch the chord of our heart.

The following extract is from Macanlay's Essay on Lord Bacon :—

“Just such is the feeling which a man of liberal education naturally entertains towards the great minds of former ages. The debt which he owes to them is incalculable. They have guided him to truth. They have filled his mind with noble and graceful images. They have stood by him in all vicissitudes, comforters in sorrow, nurses in sickness, companions in solitude. These friends are exposed to no danger from the occurrences by which other attachments are weakened or dissolved. Time glides on ; fortune is inconstant ; tempers are soured ; bonds which seemed indissoluble are daily sundered by interest, by emulation or by caprice. But no such cause can affect the silent converse which we hold with the highest of human intellects. That placid intercourse is disturbed by no jealousies, or resentments. These are the only friends who are never seen new faces, who are the same in wealth, and in poverty,

in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant.

Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinions can alienate Cicero. No hearsay can excite the horror of Bossuet."

Southey says :—

"My thoughts are with dead, with them I live in long past years.

Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with a humble mind."

"The good life," says George Herbert, is never out of season.

Those who lead virtuous lives are cosmopolitans in the widest sense of the term and continue to be a gospel of independence and virtue.

Some of the greatest men of India have had the shortest biographies. Many great men have been enwrapped in the folds of oblivion. They have done great deeds and still have been forgotten.

"The memory of the just is blessed ; but the name of the wicked shall rot." Proverbs, x. 7.

Alfieri was first drawn with passion to literature by reading Plutarch. "I read," said he, "the lives of Timoleon, Caesar, Brutus, Pelopidas, more than six times, with cries, with tears, and with such transports that I was furiousEvery time that I met with one of the grand traits of these great men, I was seized with such vehement agitation as to be unable to sit still." Indeed the influence

of biography is much to do with the formation of our character as well as the direction of our career in life. Plutarch's *Lives*, though written nearly eighteen hundred years ago, like Homer's "*Iliad*," still holds its ground as the greatest work in the field of its kind.

They must create no artificial wants. "He that loveth pleasure is a poor man" is a valuable maxim written by Solomon the great.

Never was there more occasion for sounding this in the ears of the public than now. The high and the low, the rich and the poor, the young and the old are all hankering after pleasure. I do not wish to deny them pleasure but only say, let them indulge in pleasures intellectual, spiritual and physical rather than sensual ; in individual and private rather than social and public ; in an occasional recreation and not in the habitual pursuit.

Those, who abandon themselves in the lap of pleasure, make them poor in youth, poor in manhood, poor in old age, with a poverty which will hardly be effaced.

Custom is external, habit is internal. Custom is not a trifle ; playing once will lead to playing again, and so to playing often, and lastly will be confirmed into a vicious habit.

"Tyrant custom," consolidated into habit, holds such a despotic sway over the human heart that we cannot get rid of vices, however we may try to do so. Dr. Sircar was above these weaknesses and was very simple in his habits and mode of living.

I again appeal to my readers that they will follow Sircar. They must pay the tribute of admiration to the manes of the departed. They must form a brilliant, daily-multiplying and expansive nucleus round which they

may meet in amity, friendship and love. No cause has ever prospered without the sacred assistance of unity. It has been remarked by a distinguished writer that India has a great and mighty future before her. The celestial mandate has been issued that every Indian must now do his duty unflinchingly, otherwise he will be hurled headlong to the vortex of misery. There was a time of marvellous self sacrifice, matchless patriotism, stirring activity and firm and steadfast devotion to duty in the bright annals of this world, when Howard the philanthropist had to run the gauntlet of persecution in order to alleviate the sufferings of prisoners, when Hampden consecrated his life for the deliverance of his country, when Mazzini flung away the prospects of a life replete with rich promises of earthly greatness, in order that he might devote his life to the accomplishment of Italian unity and Italian independence, when Granville Sharp, Clarkson and Buxton, three great abolitionists, devoted themselves to the abolition and eradication of slavery, when Catharine Douglas being fired with loyal enthusiasm, supplied the place of a bar of the door to hold it shut for saving James I of Scotland from the anger of his disorderly nobles, when Amelia Seiveking offered up her life for spending it in compassionate and ministering love. The cause of Italian unity had its apostles and prophets, its Garibaldis and its Mazzinis, the cause of American unity had its apostles and prophets, its Washingtons and its Garfields ; the cause of Scottish union had its apostles and prophets, its Wallaces and its Bruces. Who will be the Garibaldi and the Wallace of Indian unity ? Who are prepared to consecrate their energies to the good of India ? I appeal to my young friends that they will strive henceforth to act up to my

instructions, that the wide portals of heaven may be opened to give them a hearty welcome. Let them all lead worthy, virtuous and patriotic lives, that India may be proud of them. They must uproot all fierce animosities, all bitter dissensions and all horrible prejudices from their minds, that they may live in unexampled peace, prosperity and happiness. They must be welded together into a compact and homogeneous mass. They must try their best to resuscitate the dying embers of the greatest men of bygone ages and strive to fan them forth into a brilliant and living flame for teaching them the magic of launching forth successfully into the wide ocean of life and the magic of putting the deadly temptations of Satan at bay.

"Be and continue poor, young men," said Heinzelmann, "while others around grow rich by fraud and disloyalty ; be without place or power while others beg their way upwards ; bear the pain of disappointed hopes while others gain the accomplishment of theirs by flattery ; forego the gracious pressure of the hand, for which others cringe and crawl, wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in your cause grown gray with unbleached honour, bless God and die."

I am now going to borrow a few noble and golden words from England's glorious history wherein "England expects every man to do his duty" are blazoned forth in characters of dazzling gold.

They should write these words on their banner and unfurl it before the gaze of their countrymen, that they may be convinced that India, too, expects every man to do his duty manfully. Duty is the regulating principle of human existence. "Duty" says Mrs. Jamesson, is the cement which binds the whole moral edifice together ;

without which all power, goodness, intellect, truth, happiness, love itself can have no permanence ; but all the fabric of existence crumbles away from under us, and leaves us at last sitting in the midst of a ruin, astonished at our own desolation."

Duty acts upon our moral nature as gravitation does upon material world. Life, it has truly been said, is Duty. Well the poet has said :—

"I slept and dreamt that life was Beauty.

I woke and found that life was Duty."

Independence of spirit does not mean churlishness of spirit or arrogance of temper.

George Herbert has described it :—Pitch thy behaviour low, thy projects high, so shalt thou humble and magnanimous be. Sink not in spirit ; who aimeth at the sky shoots higher much than he that means a tree.'

They must think their own thoughts and form their opinions.

"Everyone" says Thierry, the historian, "can make his own destiny, everyone employ his life nobly. This is what I have done, and would do again if I had to recommence my career. I would choose that which has brought me where I am."

The maxim "A way I will find or will make" will be engraved on their minds.

They should not be lulled asleep in indolence. They must anyhow find a way. As Mahomet said "If the mountain does not come to Mahomet, Mahomet will go to the mountain."

"The fact is" says Sydney Smith, "that to do anything in this world worthdoing, we must not stand back shivering

and thinking of the cold and danger, but jump in and scramble through as well as we can."

It is by the inference of this independence, self-reliance, self-help, moral courage or what we call it, we accomplish every great reform, which has made mankind wiser and more prosperous,—the reform of knowledge which is so rapidly and extensively widening its boundaries ; of science and the arts which are ever astonishing us with new discoveries, inventions, triumphs and wonders. They must not drag themselves down into the slough of despond and doubting Castle, rather they should proselytise their minds to impersonate Mr. Legality.

Among the wise sayings of Epictetus I find the following : "we do not choose our own parts in life, and have nothing to do with those parts ; our simple duty is confined to playing them well. The slave may be as free as the consul ; and freedom is the chief of blessings ; it dwarfs all others ; beside it all others are insignificant ; with it all others are needless ; without it no others are possible. You must teach men that happiness is not where, in their blindness and misery, they seek it. It is not in strength, for Myro and Ofellius were not happy ; not in wealth, for Croesus was not happy ; not in power, for the consuls were not happy ; not in all these together, for Nero and Sardanapalus and Agamemnon sighed and wept and tore their hair and were the slaves of circumstances and the dupes of semblances. It lies in yourselves ; in true freedom, in the absence or conquest of every ignoble fear ; in perfect self-government ; and in a power of contentment and peace and the even flow of life amid poverty, exile, disease, and the very valley of the shadow of death."

It must be strongly implanted in their minds that their

education is intended not for the purpose solely of enabling them to earn their own bread and to look after their own comforts ; but that they should prepare themselves for higher, nobler and purer ends—for enabling them to fight with the healthy “ breezy battle ” of life and for enabling them to breathe a high moral atmosphere.

They should fit themselves to be the true leaders of, not the slavish followers, applause seekers and popularity-hunters of their people. They must require the education of the head as well as that of heart. They must cultivate both their feeling and intellect. One may be a good historian like Macaulay, a great philosopher like John Stuart Mill, an eloquent orator like Burke, a great dramatist like Shakespeare, a great mathematician like Sir Issac Newton, or a novelist like Scott, but yet he will not prove a useful agent of society, unless possessed of feelings-good and noble. We can not but be enthusiastic admirers of a prodigy of genius, but we love and venerate a man of good character and he commands the spontaneous homage of mankind.

Martin Luther says :—The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortification, nor on the beauty of its public buildings ; but it consists in the number of its educated citizens, in its men of education, enlightenment and character ; here are to be found its true interest, its chief strength, its real power.”

Dr. Samuel Arthur says :—“I take individual character to be the highest embodiment of the human being,—the noblest heraldry of man. It is that which dignifies him, which elevates him in the scale of manhood, which forms

the conscience of society, and creates and forms its best motive power."

A man of intellect may be degraded in his moral excellence. Our education becomes as a moonshine, if our feelings be not cultivated. The advice which Burn's father gave him was the best :—

"He bade me act a manly part, though I had ne'er a farthing.

For without an honest manly heart no man was worth regarding."

"A handful of good life" Says George Herbert, "is worth a bushel of learning."

A man may have no ready money, no treasure of coin of any description, but if he stands on the solid foundation of moral excellence, he is more honoured, followed and imitated than the greatest emperors of this world. If a man ascends into a high moral atmosphere, his moral excellence becomes his passport, to the general admiration of all hearts.

Epictetus, one of the greatest moral teachers of the world and one of the greatest Stoic philosophers received a visit from a certain great orator. The visitor was coolly received by Epictetus who did not believe in his sincerity and a conversation of the following description was held between them.

Epic.—You will only criticise my style, not really wishing to learn principles.

Oator.—Well but, if I attend to that short of thing, I shall be mere pauper like you, with no plate, nor equipage, nor land.

Epic.—I don't want such things, and besides you are poorer than I am, after all. Patron or no patron, what

care I? You do care. I am richer than you. I don't care what Caesar thinks of me. I flatter no one. This is what I have, instead of your gold and silver plate. You have silver vessels, but earthenware reasons, principles, appetites. My mind to me a kingdom is, and it furnishes me with abundant and happy occupation in lieu of your restless idleness. All your possessions seem small to you ; mine seem great to me. Your desire is insatiate,—mine is satisfied."

Upon what does the future of our country depend? I answer that it rests not so much upon our present social reformers, not so much upon our present political reformers, not so much upon our present religious reformers, not so much upon the howlings and gesticulations of our present orators as upon those bright and beaming faces who are now attending our Schools and Colleges.

If they cannot attain the intellectual eminence of their ancestors, they should try their best to emulate their moral grandeur. The road to moral greatness is not steep or so slippery. Let them remember ever and anon that upon the moral regeneration of their country depends its intellectual, its social, its religious, and political regeneration. But home is the fountain-head of morality. Let not, then, the clear and pellucid stream of morality be polluted at its very source. I am very sorry to inform my readers that there are some fathers who seem to think that all they have got to do in reference to their children is to send them to School, and that after they may lead as dissolute as abandoned and as unprincipled a life as they please. Not only are such fathers unfit to train the intellect as well as the heart of the child, but their unfatherly example gradually, slowly and imperceptibly sows the seeds of

dissolution in the minds of their children. The lives of the great number of the educated men of our country, almost every one of them is either a father or a guardian, are hardly calculated to breathe a high moral air into the minds and heart of the little children who, as a rule, spontaneously imitate the parental character. They still the throbbings of their soul by requesting them to follow the Epicureans. "Eat, drink, and be merry" is the only moral precept which they implant into the young mind. I wish to remind such parents that their examples are sure to produce the most pernicious impression on the minds of their children. If they wish to see their children prosper well in this world, then it is for them to set in their own lives an example of high character. There should be no spot on their character. They should possess the royal heart of innocence. If their character be as white as snow then their children are sure to follow their example and thus they pave the way for the moral regeneration of their country. Such names will be emblazoned in characters of gold in the immortal pages of history and will be handed down to posterity to receive the choicest blessings of unborn generations.

Juvenal (sat XIV.) speaking of parental example, says that our home influences when bad too often and too surely corrupt the young but

Unus et alter

Forsitan haec spernant juvenes, quibus arte benigna
Et meliore luto finxit praeordia Titan.

Dryden writes :—

Some sons, indeed, some very few, we see,
Who keep themselves from the infection free,

Whom gracious Heaven for nobler ends designed,
Their looks erected and their clay refined.

It is very true that the "childhood shows the man, as morning shows the day." The newborn child is laid at the gate of a new world. At first it quite suffices him to roll his eyes around, but by and by he begins to see, he compares, he learns. It is then the germs of virtue or vice are implanted in their minds. At this critical time, they should be placed under a good example.

Smiles in his *Self Help* says :—"The home is the crystal of Society—the very nucleus of national character ; and from that source, be it pure or tainted, issue the habits, principles and maxims which govern public as well as private life. The nation comes from the nursery ; public opinion itself is for the most part the outgrowth of the home ; and the best philanthropy comes from the fireside."

The most critical and important era of life is that of childhood. Besides parents, the teachers exercise a great influence in moulding the nature of the child. Therefore it is of the greatest importance that the child should be placed under a high character.

Mother, too, exercises a far-reaching influence over the future life of the child. In the course of the conversation with Madame Campan, Napoleon Bonaparte remarked. "The old systems of instruction seem to be worth nothing ; what is yet wanting in order that the people should be properly educated ?" "Mothers" replied Madame Campan. The reply struck the Emperor. "Yes" said he, "here is a system of education in one word. Be it your care, then, to train up mothers who shall know how to educate their children." They should work for the promotion

of the education of our women, whose noble susceptibilities if properly developed would materially contribute to the advancement of our country. Napoleon Bonaparte was accustomed to say "that the future good or bad conduct of a child depends entirely on the mother." "One good mother," said George Herbert, "is worth a hundred school masters. In the home "she is loadstone to all hearts, loadstar to all eyes." Emerson says that a "sufficient measure of civilisation is the influence of good women."

They should attach much importance to the adage—"Example is better than precept." Virtue sinks deepest into the heart of man when it comes recommended by the powerful charms of deed. The instructions conveyed through the medium of deeds exercise a more potent influence over them than those conveyed through words. Even children have the tact to know when the practices of their elders tally with their precepts.

As the seeds sown into the ground become afterwards big trees with many roots and branches so the ideas implanted in the mind of a child spring up in acts, thoughts and habits. St. Augustine, Napoleon Bonaparte, Sir Walter Scott, Joseph Mazzinni, George Washington, the French historian Michelet, Duke of Wellington, Herbert, Paley, Wesley, Cromwell, Byron and some others reached the road of eminence only through the influence of their respective good mothers.

Men can not be sound in mind or in morals if women be the reverse. Their education is to be regarded as a matter of national importance. A woman of good character exercises a more lasting sway over the opposite sex than a mere beautiful woman ; for moral goodness is abiding, but "charms are frail."

Smiles says in his Character :—

“Not only does the moral character but the mental strength of man find their best safeguard and support in the moral purity and mental cultivation of woman ; but the more completely the powers of both are developed, the more harmonious and well ordered will Society be—the more safe and certain its elevation and advancement.”

If woman be morally pure, society will, no doubt, be elevated. Hence, to instruct woman is to instruct man ; to educate woman is to educate man.

Well Lord Tennyson has said in the Princess —

“Let this proud watchword rest
Of equal ; seeing either sex alone
“ I itself, and in true marriage lies
Nor equal nor unequal : each fulfils
Defect in each and always thought in thought—
Purpose in purpose, will in will they grow,
The single pure and perfect animal,
The two-cell'd heart beating, with one full stroke,
Life.”

Nations are but the outcomes of Homes and peoples of Mothers.

It is certain that a nation can be elevated by the enlightenment of woman, but it is tantamount to a positive denial to say whether there is any potentiality of the “enfranchisement” of her. On the contrary it will propagate a most deleterious atmosphere far and wide.

Ary Scheffer, the artist, once wrote to his daughter :—

“Dear daughter, strive to be of good courage, to be gentle-hearted ; these are the true qualities for women. “Troubles” everybody must expect. There is but one way of looking at fate—whatever that be, whether

blessings or afflictions, to behave with dignity under both. We must not lose heart, or it will be the worse both for ourselves and for those whom we love. To struggle and again and again to renew the conflict—this is life's inheritance."

In sickness and sorrow there are none more enduring than women.

Scott in *Marmion* says :—

O Woman ! in our hours of ease

Uncertain, coy, and hard to please ;

And variable as the shade,

By the light quivering aspen made ;

When pain and sorrow wring the brow,

A ministering angel thou."

Nowadays in our society, our guardians—our fathers and mothers ; our brothers and sisters generally exert such a pernicious influence upon the mind of the child that it is scarcely possible for this poor country to produce and nurse in their bosom a Jesus, a Shakespeare, a Newton, a Kalidasa, a Rama, a Chaitanya or a Mazzinni. The education they receive at schools and colleges can hardly reform conduct. "Whatever moral benefit", says Mr. Herbert Spencer, "can be effected by education, must be effected by an education which is emotional rather than perceptive. If, in place of making a child understand that this thing is right and the other wrong, you make it feel that they are so—if you make virtue loved and vice loathed—if you arouse a noble desire and make torpid an inferior one—if you bring into life a previously dormant sentiment—if you cause a sympathetic impulse to get the better of one that is selfish—if, in short, you produce a state of mind to which proper behaviour is natural, spontaneous, instinctive, you do some good—But no drilling on catechisms, no teaching of moral

codes, can effect this. Only by repeatedly awakening the appropriate emotions can character be changed. Mere ideas received by the intellect, meeting no response from within—having no roots there, are quite inoperative upon conduct, and are quickly forgotten upon entering into life.”

There is no necessary connection between intellectual culture and purity of character. A man may be intellectually great, but may lack purity of character. Otherwise Bacon should have been honest and Sheridan should have possessed solidity of character. A nation however big it may be in point of territory and population, however strong it may be in point of its iron fortifications, however famous it may be for its men of letters, stately palaces and warriors, it is sure to die and crumble away, if it do not lose a drop of sweat in any honest labour and be devoid of true greatness.

The people of Israel were a small people and still they have exercised a powerful influence over the destinies of mankind. South Lancashire is bigger than Greece; and how inferior it was in arts, literature, in philosophy and in patriotism to the latter! Without the fostering of feeling in the mind of a man, he is considered no better than a brute. Feeling is the kind-hearted empress and Intellect is the upright, kind, humane and conscientious minister who swears unswerving loyalty and deep-rooted allegiance to her gracious Majesty. Exceptional virtues or those above the reach of ordinary men and brain work are to be avoided. Man has a body which is at once his burden and his temptations. He drags it along and yields to it. He ought to watch over it, to keep it in bounds, and to repress it. To be a saint is the exception; to be upright is the rule. They should try their best

to be upright though they may err, falter and sin. To commit the least possible sin is the law of man. To live without sin is the dream of an angel. Sin is gravitation. A society which professes to stand upon the solid foundation of heroic virtues, is sure to be rotten at the very core.

The history of Reformation shows, beyond all possibility of doubt, that a mere blind faith without the proper culture of our intellect is ruinous to our peace and progress. Whereas the rule of the Puritans in England, and of the Revolutionists in France, are apt illustrations of the fact which proves almost to a demonstration that the most possible results come out of the mere exercise of our intellect.

Infaney, old age, grace, beauty, genius, worth, intellect, excellence were alike most ruthlessly thrust into the horrible jaws of the guillotine to be grinded with the teeth during the reign of Terror. "In the name of equality" says the Republican annalist, "they established a band of permanent assassins ; in the name of liberty they transformed our cities into bastiles ; in the name of justice they everywhere erected a tribunal to consummate murders ; in the name of humanity they poured forth everywhere rivers of blood. Robbery was unpunished, spoliation decreed, divorce encouraged, prostitution pensioned, irreligion lauded, falsehood rewarded, liars interdicted, an eye wet with pity led to the scaffold. A general torpor paralysed France. The fear of death froze every heart ; its name was inscribed on every door."

If they are apt to be degraded and demoralised by the idea that they have become perfect and educated, that they have nothing more to learn, that they have no failings, they

prepare the way for their downfall and a country is sure to be demoralised by the same idea.

A man must be morally courageous to assert his own individuality. He must have a personal existence of his own. He must seek to reform public opinion by creating a better, a more enlightened, and a more healthy public opinion. He must not look after a majority or minority. A single person of worth may do a thing better than a large majority of idle fellows.

Bacon and Descartes were able to do more in the department of natural science and in that of intellectual science than a host of men.

Mahomet alone was able to found Islamism; Calvin alone was able to found Puritanism; Loyola alone founded Jesuitism; Fox alone founded the sect of quakers; John Wesley established Methodism; Clarkson founded Abolitionism and Columbus alone discovered America.

Genuine religion is the parent of sound morality. Solomon in his exquisite allegory gives a beautiful description of the nature and consequence of true religion.

“Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is most precious than rubies, and all the things thou canst desire, are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness and all her paths are peace. She is a true life to them that lay hold upon her and happy is every one that retaineth her.”

I am going to reproduce what a German philosopher, Gœthe, said :—“Nothing is more abhorrent to a reasonable

man than an appeal to a majority, for it consists of a few strong men who lead, of knaves who temporise, of the feeble who are hangerson, and of the multitude who follow without the slightest idea of what they want." Mr. Lilly, quoting this remark of Gæthe's in a recent number of *Fortnightly Review*, makes the following observations which I would earnestly request them to remember :—
 "As a matter of fact, the highest moral acts which the world has witnessed have been performed in the very teeth of an uniformity of social disapprobation. A primary token of greatness in public life is to be absolutely unswayed by the *ardor civium prava jubentium*. And pravity it is, as often as not, for which they clamour. Did Socrates, did Jesus Christ found themselves upon the public opinion of the communities in which they lived."

The duty of an educated man is not to follow blindly but where it is wrong, he must raise his sonorous voice to create a better one in its place and to propagate a healthy doctrine all around.

They must lead a good life

Well P. J. Bailey has said :—

"We live in deeds, not years ; in thoughts not breaths ;
 In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
 Who thinks most, feels the noblest, acts the best."

They must preserve their character at the risk of their lives. Shakespeare says :—

Good name, in man and woman,

Is the immediate jewel of their souls,

Who steals my purse, steals trash ; 'tis something, nothing ;

'T was mine, 'tis his, and has been slave to thousands ;

But he that filches from me my good name,

Robs me of that which not enriches him,
And makes me poor indeed.

In the empire of human life there is a beautiful valley which is interlaced with innumerable little shining seas which run among it. The valley abounds with agreeable fruits, beautiful flowers and sweet fountains. Here is a splendid tree which contains fruits whose immortal taste brings all our bliss and happiness ; but there are difficulties and dangers of no ordinary character to pluck off a fruit. Every branch of this celestial tree is well guarded day and night by many Herculean giants. At the very entrance of the valley there are hidden pitfalls which are set very thick. They grow thinner towards the middle, but are multiplied and lie closer together towards the end. Most of us who desire to get a fruit tasted, fall into the pitfalls at the very beginning of our journey. There are, no doubt some persons who can, with superhuman energy, great caution, and indomitable perseverance, pass these pitfalls and reach the very bottom of the tree. They get quite tired and fatigued with so long a journey and can not at all prove themselves to be an equal match for the mighty giants, but fall down one after another and fall a prey to them.

Those who, inspired with heavenly courage and deep-rooted enthusiasm can surmount the obstacles and dangers that are manifold on their way to the valley and begin to climb over the tree, are retarded in their progress to mount it up. But if they get the better of the sentinels who are posted to defend the very first branch, they will be able to ascend the second and if they conquer the guards there, they will not be hindered from going up on the third and so after gaining

dominion over the sentries step after step, they will be able to taste the fruit. The watches who are posted to protect the tree are the very incarnation of Idleness, Avarice, Untruthfulness, Sin, Envy, Vanity &c. As soon as they taste the fruit and swallow up a microscopic portion, they will be metamorphosed into angels and be transplanted into a paradise after being dressed in the most glorious habits with unfading garlands upon their heads which will rest on the pillows of everlasting and sweet-scented flowers.

Is there anybody who shrinks back from possessing this most excellent fruit? Would we not come forward to keep up an *esprit de corps* amongst us, in order to march onward for tasting the fruit? It is my firm conviction that every one of us will volunteer himself to be enlisted as a member of the celestial band which will move majestically forward with a fiery zeal to taste the holy fruit. If any one of us can taste the fruit, his ears will never hear a melancholy, dirgelike strain and doleful lamentations; his eyes will never perceive sad spectacles and his nose will never smell hurtful smells. In the Polar region of his heart there lies the true home of the Aurora Borealis. There appears always a beautiful arch of living gold.

When the stream of golden rays shoots up far above all the rest, the stars get obscured—startling gleams of light add splendour to the scene; and the beautiful span of the auroral arch infuses a surpassingly dazzling splendour into the spectacle which no language can fitly describe. In the region of his heart this sort of brilliant spectacle always remains. No dark smokelike cloud hangs over the horizon. His heart appears in its full beauty. In it virtue, grandeur, truth and love sweep along in waves of

light and seem to move in a series of graceful undulations. His heart is pregnant with celestial and eternal spring and sunshine. In his eyes a gleam of rare joy and beauty will ever be seen. He becomes purified and holy and his mere words appear to other human beings to be as precious as scant rations to beleaguered men. Their hearts must be teemed with "delicate springs of Faith, Charity and Hope." It is truly said that charity is the first of all virtues. Personifying it, it is said, "charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, endureth all things".

It is a well-known law of mechanics that to every action or exertion of force, there is an equal and opposite reaction ; as when a ball strikes against a wall, the wall also exercises a similar force upon the ball in an opposite direction. This law also holds true in morals. It is true that a weak minded man only is governed by the circumstances around him ; but a man of strong will and force of character controls the circumstances around him, and rises superior to them. Our strength is measured by our moulding power. From the same materials one builds eminently splendid houses, another hovels. It is equally true that a man possessing strong will and force of character creates circumstances and rears a stately palace and converts an obstacle into a stepping-stone on his path-way, while a weak man vacillating, lives for ever amid ruins. At the very outset of the foundation of our character, we may falter, stumble, and meet with temporary defeats. We

may encounter difficulties and temptations manifold to be baffled with and to surmount. We should strive always after a high ideal ; though we fail to reach the ideal itself, yet the very effort inspires and invigorates us and we will rise upwards none the less for that.

As in the following well-known lines :—

“ Who aimeth at the sky

Shoots higher much than he that means a tree.”

A man of character does a certain thing which he feels and thinks right, stands by his opinions and convictions, adheres to them faithfully and unflinchingly, looks to no public applause or favour, minds no *aura popularis*, but being conscious of the rectitude of his motives, does his best to act up *sans peur et sans reproche* to his principles.

Although example greatly helps the formation of character, yet it is only a help and nothing more ; the most important elements must come from within the man himself. A man's own rectitude and strength of purpose must give the foundation, and example will only help to complete the superstructure of a good character and gives *couleur de rose and coup de grace*. When the ingredients of character are set agoing by definite resolve and prompted by high purpose, man pushes on in the stream of duty without minding the worldly loss he may suffer in his enterprise, he may be regarded as having achieved the highest end of his existence. The acts of such a man do not sleep a mortal sleep with him, but bear fruit to the latest times by inspiring the conduct of and by infusing an everlasting impetus into others.

Prosperity never shows us the true aspect of things ; it blinds our moral eyesight and misleads us by false appearances. Life's best teachings come from adversity.

We have Christ's own words :—

“Blessed are they that mourn, for they shall be comforted.” Mathew V. 4

And Wordsworth, *Excursion*, IV :—

“Wisdom is often learnt when we stoop,
Than when we soar”

And Helps says :—Sorrow is at once the lot, the trial and the privilege of man.

We find in Erskine's Gospel sonnets :—

“A lump of wo affliction is,
Yet thence I borrow lumps of bliss ;
Though few can see a blessing in 't,
It is my furance and my mint.”

We must endure our afflictions even as we should, as it is our duty, and those afflictions themselves will be transmuted into so many sources of instruction or spiritual comfort. Character, to be worthy of the name, must be able to stand the temptations of the world by virtue of its unaided strength ; it must be disciplined in the school of living experience ; must fight a mortal fight with life's evils ; must be “weighed in the balance, and not found wanting.”

Cloistered virtues are not worth the sentinel. They must not betake themselves to solitude. It is only by contact with others, and taking part in the theatre of man's life that their character may be consolidated. One who lives in the narrow sphere of his own little self is apt to be conceited and intolerant ; but by mixing with the world at large he is made aware of his own littleness, and shakes off his crudities and eccentricities.

Young men, being ignorant of the sorrows, sufferings, trials and difficulties of life, picture it to themselves as a

continuous and gay vista of pleasure. But as they advance through life and as hope after hope melts into the thin air, their pleasing delusion is dissipated and they find that "every drop of honey hides a sting"—that there is no such thing as unalloyed good in the world. Young men should not be cold and cautious like "grandsires of threescore", but should have a little of zeal or enthusiasm in their nature. They must have a noble fire or a high vitality in them. Noble seeds of aspirations must be strongly implanted in the soil of their minds early in the spring of youth, in order that they may grow into flowers of good deeds in maturer years, and a rich fruitage of wisdom in life's decline. That man achieves most success in life, in whose nature there is a happy and harmonious admixture of poetry and prose of life; while common sense tells us what is useful in life, enthusiasm informs us of what is beautiful or noble and inspires our highest resolves and afterwards enables us to hold fast to them without flinching. Simple common sense, on the other hand, will produce a dry matter-of-fact sort of man while simple romance will produce a DonQuixote, neither of the two being a specimen of the highest form of humanity.

Wherever a greatman lavishes life's best oil to better his fellowmen by exploding the standing prejudices and superstitions, he is sure to run counter to a Golcotha. It is a very difficult thing and it is a matter of no small degree of moral courage to combat with the corrupting influences of what is called "society." There is something like a secret league amongst our neighbours to prevent us from preserving our own individuality and acting in our own way. "Mrs. Grundy" immures us within a strong bastille of prejudice and superstition and

stands in the way of our thinking a free thought outside our sect and creed, and of acting outside our party and stepping out into the free air of individual thought and action. He is not a man at all who studies to win popularity by adapting his conscience to the passions of the mob. "No man" says the Russian proverb, "can rise to honour who is cursed with a stiff backbone."

Mr Smiles says :—

"It has been said that he who dares not form an opinion, must be a coward ; he who will not, must be an idler ; he who cannot, must be a fool."

There is one point upon which I am anxious to lay special stress. We suffer much from an innate trait of disposition which seriously intermeddle with our progress. We are not at all capable of sustained, continued, prolonged effort, which is so greatly necessary to individual success, as it is all-essential for national greatness. We do things by fits and starts, and in a haphazard way. I again say, we are devoid of the power of steady and unfaltering application which has contributed not a little to the success and the greatness of other nations. Unless we are capable of arduous and continuous work, of sustained and unflagging zeal and perseverance, there is, I am afraid, but little hope of our being able to do much to regenerate our country. Perseverance is the main spring of our success. It gives us force, strength and impetus. It will not be out of place if I cite an example to make it more clear. Diogenes, the famous cynic philosopher, went to Antisthenes in order to become his disciple ; but he was refused. Diogenes still persisting Antisthenes raised his knotty staff, and menaced to strike him if he did not go away from his presence. "Strike," said Diogenes, "you will not find a

stick hard enough to conquer my perseverance." Antisthenes, being glad, forthwith accepted him as his pupil. We should be animated with an enthusiasm resembling that of Diogenes. We must possess courage. In a righteous cause, like David, we will go forth to meet Goliath, though a legion of adverse circumstances be against us. We should always remember that no good is to be expected from anything without effort and labour, that we should never put off to futurity what can be done immediately, that what ought not to be done twice should not be once. That what should be done at all, should always be well done. Remember always that the very heights of social, commercial, intellectual, religious and political life are accessible to all from whatever low level we may commence the ascent. He that laid the foundation of the greatness and wealth of the Arkwright family was a barber. Carey, one of the greatest linguists and missionaries, was a cobbler. Stephenson, the greatest engineer and the discoverer of railway engines, was an engine boy. President Garfield was descended from poor parents. We must place implicit confidence in the power and vitality of the proverb "*Magna est veritas et prævalebit.*" We must "*Aut inveniam viam aut faciam*" and this motto must be translated into action. We must do our duties unflinchingly in season and out of season. Our external doings must chime in with our internal sayings. What we would be in future, that we will begin to be at once; for the future is not at a great distance, but close at hand; the moment next to the present is the future and the next action helps to make the future character. Society is like a mirror, in which we see but the reflection of our own faces. Smile at it it will also smile at you; frown at it and it will frown at you

in return. Our virtues, so long as they remain dormant within us as faculties and dispositions, have no merit, any more than the miser's hoard buried under the ground ; it is only when they play an active part in the theatre of life, that they entitle us to reward. Life, without tasting the bitterness of adversity, is not life at all. If we expect to find life a bed of primrose—all sunshine, all happiness, all pleasure, all blessing, we will find it but too often strewn over with thorns. We must not attach too much importance to the events of this life. If we fix our hopes and aspirations upon things of this world, we will be inconsolable at little losses and failures ; but if we keep a firm faith in a better life, we will neither be daunted by difficulties nor depressed by failures. There is a great deal in life which baffles our human reason—which has puzzled the greatest thinkers of all ages. Sometimes we see virtue trodden down, and vice triumphant, and other apparent anomalies, which we can not account for.

Solomon says :—"Behold, the righteous shall be recompensed in the earth ; much more the wicked and the sinner."

In such apparently anomalous cases, our only consolation comes from firm faith in divine goodness,—in the faith "that whatever he gives, he gives best." The faith, deep-rooted and steadfast, must be strongly implanted in our minds with the firm conviction that this universe is ordered and regulated by an all-powerful and all-wise providence and that nothing anomalous in the vast system whereof we are but infinitesimal parts. My young friends must be in the habit of faithfully reviewing their conduct at stated seasons. They must every night, before they woo the advance of slumber, examine what they had been doing

that day and so must discover and resolve what actions are worthy of pursuit of to-morrow, and what vices are to be prevented from doing any more. They must introspect the innermost parts of their soul whether any moral delinquencies they have committed—whether they have split on the rock of temptation—whether they have been led astray from the path of moral excellence. If they do not make a thorough review and if they allow the season to pass them without this introspection, they will be likely to do it again and again. It is therefore, of the greatest possible importance to them to review their conduct, in order that they may guard themselves well against all further temptations—that they may cut all defects through and through and that they may set out for a better horizon of life in future. They must not change their principles and opinions like a chameleon, until and unless they are convinced of their errors. Their actions must tally with the dictates of their conscience and their conscience must, at the same time, contribute their actions to converge to a centre of truth like the centripetal force which draws all bodies to the centre. If they give the reins to their regnant passions and let them loose without any restraint, it is not at all impossible for them to be landed *sub rosa* into the stygian suzerainty of degradation. If they indulge too much in the gratification of their appetites and passions, their physical, intellectual and spiritual nature will totally be lost. Self-control is the foundation and *primum mobile* of every good character.

All the other virtues are based upon self-control, or without this a man would be carried along by his appetites and passions, and would be for the moment, the slave of the strongest one. The best support of a good character is

habit ; for while bad habits will hurry a man to ruin, good habits will powerfully help him on the road to virtue. Although the future character of a man depends, to some extent, on the influences outside of himself, yet it depends also upon himself.

There can be no hero without patience and self-control. A strong temper is not always a fault. But it must be carefully restrained. The heroic princes of the House of Nassau were noted for their self-control and resolute purpose. Washington was of a similar character. If any tyrannical ruler reigns over his subjects with a great deal of despotic sway, if morals, religion, and virtue are swamped by his sensualism, if he causes amongst his subjects the same amount of loss, misery and degradation that are actually caused by the gratification of passions, then what monstrous indignation meetings would be held, and what eloquent speeches would be made against him ! But there is such a despotic tyrant among us, whom nothing can resist, so long as men, being enamoured of passions, voluntarily abandon themselves to their infernal thralldom. The pursuit of low pleasure is, in reality, the stepmother of morality and which works—*novercalibus odiis*—its overthrow and doomsday. It saps the morals, destroy vigour and momentum, and degrades the true happiness of both nations and individuals. Every body must, in the midst of danger, be like a rock in the ocean, tranquil amid raging billows. Underneath their sweetness and gentleness of character must remain the heat of vulcanus, but it must, by discipline, be converted into motive power of life, instead of a useless or destructive energy. Conscience can be deadened and murdered in no way so easily and so soon as by such gratification. The mind can be impaired, and every intellectual effort can, for ever, be nipped

in the bud in no way so easily as by such indulgence. But the strongest temptation which will surround them is to live under the influence of pride and ambition. There are no streams so sweet and transparent as those which flow from these fountains. But we are not a little conscious of the dangers which wait around us when we would drink the water—the archers of Satan which lie in ambush. When a man is immersed in his passions and appetites and sinks down into degradation, he goes deeper and deeper into the lowest level of brutes. When he commits a crime or a sin he sets himself at naught, but without feeling instant and constant degradation, he again does the same and his weaknesses become noted, trumpeted, magnified and multiplied till at last it is too late to save his poor self. As a rose tree, when it becomes very beautiful and fragrant in florescence, may be uprooted by the bitterest blasts of the most roughfighting gale, so a man is sure to fall down at that miserable time when he boasts of his vain beau-ideal and glory. He is sure to lose his individual existence in the flower of his youth and spring is sure to be cut off from the year of his life, if he does not by and by put a stop to these gratifications. It is an exorbitant insult to boycott an innocent gentleman, to order him to live in a state of perpetual excommunication is an atrocious tyranny ; to bind him is a heinous crime ; to scourge him is almost a capital sin ; to put him to death is a felonious homicide ; but to crucify him is like a cold-blooded parricide. But if they boycott, excommunicate, bind, scourge, put to death, guillotine and crucify the animality of their passions their best actions will become better still, their highest efforts will become higher still, their richest harvests will become

richer still and their soul will be more rationalized, more enlightened and more purified.

Ignorance, idleness and vice can never rise. They will sink down by their own weight and seal hermetically the door of happiness, bliss and peace. God wills their happiness and has well provided for it. Their happiness is in their own hands. It is an uncontroverted truth to say and which they must understand on the eve of their entering life that happiness can be had at the acquirement of disposition, character and conduct, and not at the acquirement of possessions. They derive happiness more from what they are than from what they have.

The following two proverbs contain much truth. "A busy man is troubled with but one devil, but the idle man with a thousand." "Men are usually tempted by the devil, but the idle man positively tempts the devil."

The lives pass away like a dream, vanish like a bauble. They are as a fabric of a vision which leaves not a small brick behind. Virtue alone endures to posterity. It is for all ages and all times placed on a solid rock. We become greatly influenced when we read the lives of greatmen. Such books kindle the flame of imitation into our heart. Intellectual kinship or sympathy is stronger, because it is between two homogeneous objects, as flame merges into flame; our own thoughts find their true echoes in the thoughts of the great writers of old.

The man of work endows time with a sort of vital force as an active, enthusiastic and living agent co-operating with him. It is more correct to lay bare the fact that time lives in him, than that he lives in it. Time swallows up small men but greatmen rise above it; their actions produce epochs, create chronology and thus give permanence and splendour

to time itself. And thus, it is no exaggeration to say that time lives in them. Time is measured, as well by the sun, as the lives of great men. The sun's apparent motions give us days, months, years and centuries, but a higher way of marking and dividing time by the lives of great luminaries, which dazzle like dots or marks, over the entire space of time. The immortal names of Buddha, Jesus Christ, Rama, Newton, Shakespeare, Virgil and Homer, embodying the highest forms of human duty, are like indelible marks upon the blank space of time, connecting the present with an adamant chain with the past. The highest performances of duty will be blessed and crowned with immortality, and will flourish in full bloom, even when this earth and its time shall be no more.

Dr. Sircar was an inspiring seer of the highest value to his generation and country and legacy to his country is a goad to a perfect and dutiful life.

THE END.



